A

Guide to Salvation:

OR, THE

WAY

TO

ETERNAL BLISS;

BEING A

COLLECTION

OF

Meditations *and* Prayers

Suited to the

EXERCISE

OF A

DEVOUT CHRISTIAN.

By *P. LORRAIN.*

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To THE
RIGHT HONOURABLE
ELIZABETH
COUNTESS of *DERBY*,
GROOM of the STOLE
TO
HER MOST EXCELLENT
MAJESTY;

This MANUAL of DEVOTION
Is, with most profound *Respect* and *Gratitude*,
Dedicated by

HER HONOUR's
Most Humble and
Most Obedient Servant

PAUL LORRAIN.

TO THE
DEVOUT READER.

THOUGH many excellent *Books* of this kind, are already extant in the World; yet I thought these few *Sheets*, being a *Translation* of some Religious Pieces, collected out of the *Writings* of the famous *Messieurs Du moulin*, *Drelincour*, and others, (with some *Additions* of my own,) might prove useful to the *Reader*; as comprehending in a small *Bulk*, divers *Meditations* and *Prayers*, suited to the several Holy *Exercises* and *Services*

of our CHRISTIAN RELIGION, and more especially to *That* of the BLESSED SACRAMENT of the *LORD's SUPPER*; which by how much the more we see neglected or abused, as it is in our Days, so much the greater occasion there is for such *Books* as this; as well for the enkindling and inflaming our cold Hearts with true *Devotion*, as also for the guiding us in the right saving use of it; both which are Matters of the highest Concern. *Meditation* and *Prayer*, the only Subject of these following *Papers*, are certainly most necessary to a *Christian*; being, as it were, the *Wings* wherewith he raises himself from Earth to Heaven,

and

and the *Hands* whereby he draws down, and lays hold on all the Blessings of *Grace*, that he stands in need of. *Meditation* exercises our *Understandings* in the Contemplation of the profound *Mysteries* of our *Salvation*; and *Prayer* employs our *Wills* and *Affections* about the *best* of *Objects*; both of them happily conspiring to make us *Holy* here, and *Blessed* hereafter. It was in order hereto, that I undertook this *Task*: Of the Performance whereof I shall say no more, than that I have endeavoured to make it as suitable, serviceable and conducive, as I could, to so pious and excellent an End. And I shall have obtain'd mine, if the *Christian Reader* finds

finds it useful to the directing and quickning of his Soul in the Way to Heaven. Which that he may do, is my hearty Wish and Prayer.

P. L.

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A GUIDE

A GUIDE TO SALVATION.

PART I.

Wherein the DUTIES *of a Christian, at his* Going *to* CHURCH, *and after his* Return *from thence, are plainly laid down.*

With Meditations *and* Prayers, *for the profitable* Hearing *of the* WORD *of* GOD, *and Worthy* Receiving *of the* HOLY SACRAMENT.

INTRODUCTION.

TRAVELLERS are us'd commonly to furnish themselves with such *Instructions*, as may be serviceable to them, for their Direction and

Guidance; as well in their Setting out, as in their Progress and Return. This, Holy Writ tells us, was practis'd by the Father of the Faithful, when he sent his Servant into *Mesopotamia*; and since by his Grandchild *Jacob*, when he bid his Children to go down into *Egypt*, a second time, and buy Victuals there.

IF this be found necessary in Journeys, which Men undertake, from one Place to another: How much more ought we to look upon those Divine Instructions, as Wholsom and Useful, that will lead us in our Way to the *HOUSE* of *GOD*, leaving the World behind us; and going, not only out of our ordinary Dwellings; but, as it were, out of our Country, and from among our own Kindred, as Faithful *Abraham* did, to enter into a little *Canaan*, to visit this Holy Ground, Consecrated to the *LORD JESUS*, of whom

the whole Family in Heaven and in Earth is named.

TO the end therefore that you may Begin, Profecute, and End this Journey happily, ſo long as it ſhall pleaſe the Lord to ſpare you in this World; you ought diligently to Conſider, and carefully to Apply your ſelf to the Practice of the *Duties* inculcated *in* the following *Helps*; taking Notice alſo, that whereas ſome of theſe *Meditations*, (eſpecially the 2, 3, 4 and 15) may not be ſo proper to be us'd always in the ſame Method they are here Digeſted, that is to ſay, when Time and Space, or other Circumſtances, (whether on your Way to Church, in your Stay there, or Return thence) ſhall not afford you Opportunity for them; you may either leave them out, or at your own Diſcretion, change and accommodate them to your Exerciſe at Home.

MEDITAT. I.

Before You out of your Houſe.

O LORD my God, I am for a while going out of this Houſe, wherein I make my Temporal Abode, (till Thou receiveſt me into that *Houſe, not made with hands Eternal in the Heavens*; whither my Saviour *JESUS CHRIST is gone to prepare a Place for me*) with purpoſe to repair into thine, where thy Children and Faithful Believers are met together in thy Name. Grant that I may bring thither, not only my Body, but my Mind and my Heart. O my Soul, ſeeing thou canſt not think of God and the World both together; leave here the Thoughts of thy Family, and unlade thy ſelf of the Burthen of Troubles and Cares, about the Concerns of this Life.

Remember *Lot*'s Wife, that thou mayſt not look behind thee; for then thou wouldſt not be well diſpos'd for the Kingdom of Heaven. O thou King of the Saints, Grant that I may wholly quit *BETHAVEN*, *the Houſe of Iniquity*; that is, the World, which lies in Wickedneſs, to go to *BETHEL*, *the Houſe of the Great God*: That I may put off the Old and Filthy Rags of Vice, and the ſpotted Garments of Sin, in which I am ſo eaſily wrapt up, and be inwardly adorn'd with Humility, cloathed with the Robe of Innocence, and cover'd with the Cloak of Righteouſneſs, as being to preſent my ſelf before the *HOLY* of *HOLIES*. Lord vouchſafe to give me the Wedding Garment, and put on me the Odoriferous Apparel of my Eldeſt Brother *JESUS CHRIST*; the ſweet Smell whereof, may be to thee as the Smell of a Field which thou haſt

Bleſs'd. This I beg of thee, for the alone ſake of the Son of thy Love, who was made of thee to us, Wiſdom, Righteouſneſs, Sanctification and Redemption, and in whoſe moſt prevailing Name and Words, I farther pray. *Our Father*, &c.

Note, That the following Meditations, *Mark'd with this* Aſterisk [*] *are to be uſed, as Directed in the* Introduction.

MEDITA-

*MEDITAT. II.

As You are on your Way to Church.

LIKE as the Hart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God. My Soul is a-thirſt for God; yea, even for the Living God. O when ſhall I come and appear before the Preſence of God. My Soul has a Deſire and Longing to enter into the Courts of the Lord; my Heart and my Fleſh rejoyce in the Living God; they long after thy Altars, O Lord of Hoſts, my King and my God! My Heart tells me from thee, Seek thoumy Face. Thy Face Lord, will I ſeek. And now I am come out to appear before thee, in thy Myſtical Sion, and offer up to thee Sacrifices of Righteouſneſs. O lift thou up the Light of thy Coun-

tenance upon me: Shew me thy Ways: Direct me in thy Truth, and teach thou me. Lead me therefore in thy Righteousness, because of my Enemies, and make thy Way plain before me. Send out thy Light and thy Truth, that they may lead me into thy Holy Mount, and into thy Tabernacles. O how happy is he, whom thou hast chosen, and taken to thy self! He shall dwell in thy Courts. We shall be filled with the Plenty of thy House, even of thy Holy Temple. *Amen.*

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* MEDITAT. III.

Before You enter into the Church.

O LORD thou God of Truth! It is with unſpeakable Joy I ſee the accompliſhment of thoſe Oracles deliver'd by thy Prophets, That in the latter Days, the Houſe of the Lord's Mountain, ſhall be Eſtabliſh'd on the Top of the Hills, and ſhall be raiſed above all Mountains, and all Nations ſhall reſort thither; and many People ſhall flock together, and ſay, *Come let us go up into the Mount of the Lord, to the Houſe of the God of* Jacob, *and he will teach us his Ways, and we ſhall walk in his Paths:* Open unto me the Gates of Righteouſneſs, and I will enter in, and praiſe the Lord. This is

See the Introduction for your better Direction herein.

the Gate of the Lord, the Righteous ſhall enter into it. O thou Holy One of *Iſrael*, who haſt Conſecrated to thy ſelf my Body, as a Holy Temple, wherein thy Spirit dwells; and my Heart to be a little Sanctuary, in which the Great God, and my Saviour *JESUS CHRIST*, will vouchſafe to inhabit by Faith; I do with joy open my Heart to thee, that thou mayſt enter into me, and thy Ark have its Eternal Abode with me. *Amen.*

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* MEDITAT. IV.

At Your Entrance into the Church.

LORD I will enter into thy Houſe, in the multitude of thy Mercies. I will proſtrate my ſelf in thy holy Temple, in thy Fear. Of a Truth the Lord is in this Place: For, where two or three are aſſembled in the Name of *CHRIST*, he is in the midſt of them. O how dreadful in this Place! And with what awful Reverence ought I to approach the *DIVINE MAJESTY*! This is nothing leſs than the Houſe of God; this is the very Gate of Heaven. This is not only *BETHEL*, but *BETH-SCHEMES*, *the Houſe of the Sun*; yea, of the Son of Righteouſneſs, who carries

See the Introduction *for your better* Direction *herein.*

ries Healing in his Wings, and is the True Light, enlightning every Man that comes into the World. Here are present Thousands of Angels, and the Spirits of Just Men made perfect. Here is the General Assembly and Congregation of the First-born, whose Names are written in Heaven. Here is *Mount Sion*, the City of the Living God, the Representation of the Heavenly *Jerusalem*, into which, God will bring us one Day, through *JESUS CHRIST*, the Mediator of the New Covenant, who by his Blood has purchas'd us an Access into the Holy Places, whereinto he himself is enter'd, as a Fore-runner for us. *Amen.*

MEDI-

MEDITAT. V.

A Prayer proper to be said Kneeling, when You are in the Church.

ALMIGHTY God, here I am come to proſtrate my ſelf before thy *DIVINE MAJESTY*, to Adore and Worſhip thee, and to call upon thy Name, in the Houſe of Prayer. O Lord, grant that I may here Glorifie thee in my Body, and in my Soul, which are both thine; and that I may Offer up, a Living and Holy Sacrifice acceptable to thee, which is the reaſonable Service thou requireſt of thy Children. Vouchſafe to open my Heart, as thou didſt *Lydia*'s, that I may attend to the Words of thy Servants. Keep thou my Eyes, leſt they behold Vanity, and my Thoughts from

from Worldly Cares. Inlighten my Underſtanding, that I may apprehend, and ſtrengthen my Memory, that I may learn and retain thoſe Holy Myſteries, that ſhall be deliver'd to me. Incline my Heart to thy Teſtimonies. Beat down all high and proud Imaginations, that lift up themſelves againſt the Knowledg of Thee; and bring all my Thoughts into Captivity, unto the Obedience of thy *CHRIST*. In ſhort, let thy Word be a Lanthorn unto my Feet, and a Light unto my Path, that I may be guided through the Way of good Works, (which thou haſt prepared for us to walk in) towards the Kingdom of Heaven, that was purchas'd for me, with the precious Blood of the Lord *JESUS*, my Bleſſed Redeemer: To whom with *THEE*, and the *HOLY GHOST*, be all Honour and Glory, World without End. *Amen.* ME-

MEDITAT. VI.

After the Singing of the Psalm.

O LORD, I have praised Thee, with the Saints on Earth: Grant that one Day, being translated into Heaven, I may with the Blessed Spirits, give Honour, Laud and Thanks to Thee, for Evermore. *Amen.*

MEDI-

MEDITAT. VII.

A Prayer before You go to the Holy Table.

O MERCIFUL Saviour, who calleſt unto thee all thoſe that are weary and heavy laden; that feel and groan under the Burthen of their Sins, and are touch'd with a lively and ſerious Repentance. Thou that inviteſt to thy Myſtical and Delicious Feaſt, all thoſe that labour under their Defects and Infirmities, and acknowledge the ſame, and are diſpleas'd therewith; I come to ſeek in thy Saving Croſs, for Eaſe and Relief from my Miſeries, and in the Sacred Pool of thy Precious Blood, the healing of my Spiritual Palſy and Leproſy: Being a-hunger'd and a-thirſt after Righteouſneſs,

thy

thy Grace and Salvation, I draw near to thy Holy Table, there to eat of the true *hidden Manna*, and the Fruits of the Tree of Life, the Leaves whereof are for the Healing of the Nations; and there alſo to drink of the Waters, ſpringing up unto Eternal Life, and the New Wine of the Kingdom of Heaven. But, O Lord, ſeeing I can do noth[illegible] without thee, inſpire, I beſeech thee, my Heart more and more, with true Sorrow and Saving Repentance, and break and remove the Stone thereof. Direct my Steps into the Straight Way of Life, thou Lord *JESUS*, who art the Way, the Truth, and the Life: Eternal Wiſdom, Saviour of the World, who haſt offer'd thy Divine Victim; who haſt ſpred thy Sacred Table, prepar'd thy Delicious Meats, and mixt thy excellent Wine, purify my Heart by Faith. Grant, that by it I may ap-

approach unto thee, and thou mayſt dwell in me; that by it, I may embrace thee, and be ſo cloſely united to thee; that being crucify'd with thee, I may alſo riſe with thee, to the dying unto Sin, and living unto Righteouſneſs. And thou, Holy Ghoſt the Comforter, plunge me into the Miraculous Pool of the Blood of that Lamb of God, who takes away the Sin of the World, water my Conſcience with the Purifying Blood of Sprinkling. Open my Mouth, and fill it with thy Celeſtial Graces. Finally, O Lord, grant that the Conſecrated Bread, that is going to be broken for me, and I am ready to take, and eat, may be unto me the Communion of the Body of *JESUS CHRIST* my Saviour. That the Cup of Bleſſing, which ſhall be deliver'd me, may be unto me the Communion of his vivifying Blood. And that this Glorious

Sacra-

Sacrament I am now to receive, may be unto me, a Seal of that Righteouſneſs, which is by Faith, a Pledge and Aſſurance that all my Sins are freely forgiven me; and that thou wilt feed me in thy Houſe, as one of thy Beloved Children, to the end I may enjoy the moſt excellent Benefits of thy Grace here below, and the unſpeakable Delights of thy Glory above in Heaven. *Amen.*

MEDI-

MEDITA. VIII

An Ejaculatory Prayer, at the Receiving of the Bread.

O *LORD JESUS*, who art the true Bread of Life, feed thou my Soul with thy Divine Flesh, that was bruis'd for my Transgressions, and to purchase for me a Blessed Life and Immortality. *Amen.*

MEDITAT. IX.

An Ejaculatory Prayer, at the Taking of the Blessed Cup.

MY God and my Saviour, quench the Thirst of my Soul with thy Blood, that Precious Blood thou hast shed on the Cross, for the Remission of my Sins. O thou Fountain of Life! cause my Heart to be over-flown with the Waters springing up unto Eternal Life. *Amen.*

MEDI-

MEDITAT. X.

A Prayer and Thanksgiving, after the Receiving of the Holy Sacrament.

O THOU Father of Mercies, who hast not spared thine only Begotten Son for me! Thou Saviour of the World; who hast by thy Blood, Redeemed and Purged me from all my Sin, and hast vouchsafed to give me thy quick'ning Flesh to Eat, and thy precious Blood to Drink, that I might have Eternal Life, and for ever Dwell with thee. Thou Divine Comforter, who hast this day set a Seal to the inestimable Graces, and magnificent Promises of my God, and who art become the Earnest of that incorruptible Inheritance, reserved in Heaven for me. O thou Only and Incom-

prehen-

prehenſible Divine Eſſence, whom I Adore in Three Perſons. Now letteſt thou thy Servant depart in Peace, for my Eyes have ſeen thy Salvation. Thou haſt given me ſome Fore-taſtes of thy Eternal Felicity. I have receiv'd the Pledges of a Bleſſed Immortality and Glorious Reſurrection; and the advantageous and indelible Impreſſion of the Seal of the Living God. And I feel within me the Peace of God, which paſſes all Underſtanding. My God! I give Thanks to thee, with all the Powers of my Soul, for this ineſtimable Favour thou haſt now ſhewn to me, in Entertaining and Feeding me at thy Sacred Table ſo charitably. Lord! Thou haſt made me taſte of that living and quickening Bread, which is come down from Heaven, and gives Life to the World; the Fleſh of *JESUS* Crucified for me, and given me to drink of that New and

Ex-

Excellent Wine of thy Kingdo
even the Blood of my Gracio
Saviour, which was shed for
in *Gethsemane*, in the *Judgme*
Hall, and on Mount *Calvary*:
grant! That from henceforth
loathing the Pleasures of Sin,
may for ever abhor those dead
Viands, with which the God
this World poisons Souls: Th
I may find all my Joy and D
light, in Tasting and Seeing wit
unspeakable Comfort, how Go
and Gracious thou art, in fee
ing me thus deliciously, with t
Heavenly Bread of thy Divi
Word, and giving me to dri
out of the Mystical Cup of t
Holy House, those healthful W
ters of Grace running from th
miraculous Fountain of Wat
springing up into Eternal Li
and from that Source of Livi
Water, which is opened for t
House of *David* and the Inhab
tants of thy Mystical *Jerusalem*
Gra

Grant that I may wholly renounce Sin, the World, and all the Lusts of the Flesh; so as no more to have any communion with those Enemies of my Soul, being thou art come to make thy Abode with me, being thou now livest in me, O Lord *JESUS*! and hast lov'd me, and offer'd up thy self for me. O my charitable Saviour! who hast this day given thy self to me, in Meat and Drink of Eternal Life: Grant, that I living already the same Life with thee, the Enjoyment of those ineffable Pleasures, may allay the Bitterness of the Spiritual Waters of *Marah*, through which I am forced to pass, in order to my coming into the Heavenly *Canaan*, where thou wilt give us to eat of the Hidden *Manna*, and the Fruits of the Tree of Life, which is in the midst of the Paradise of God; where thou wilt quench our Thirst, in

the Brook of Living Water that proceeds from the Throne of God and of the Lamb; and where we ſhall render Thee Praiſe, Honour, and Thankſgiving to all Eternity. *Amen.*

MEDITAT. XI.

A Prayer at the Receiving the Bleſſing.

THE Lord bleſs us and preſerve us; The Lord make his Face ſhine upon us, and be gracious unto us. The Lord lift up his Countenance upon us, and give us his Peace. Let us depart in peace, and the God of Peace and Love abide in us with his Holy Spirit for ever. *Amen.*

The Grace of our Lord *JESUS CHRIST*, and the Love of *GOD*, and

and the Comfortable Fellowship of the *HOLY GHOST*, be and remain with us always. *Amen.*

MEDITAT. XII.

A Prayer for a Bleſſing upon the Miniſter.

THE Lord bleſs thee out of *Sion*, who has made Heaven and Earth. *Amen.*

MEDITAT. XIII.

A Thanksgiving before you go out of the Church.

O GOD! my Soul is satisfy'd as it were with Marrow and Fatness. I am exceeding full of Joy. I am repleniſh'd with Comfort. I have this day laid up a good Treasure againſt the time to come, and with the Blessed Virgin, entirely desire to keep within my heart the good Words I have heard, and that valuable Pearl, which is better than Gold, yea than much fine Gold, and a Thousand times more worth, than any thing I could ever purchase. Lord! I have choſen that good part, which ſhall never be taken away from me. And I find by Experience this to be true, which was ſpoken by thy own ſacred Mouth, *That blessed are they that hear the Word*

of

of God, and keep it. One thing have I desired of the Lord, and that also I will require, that I may dwell in the House of the Lord all the days of my Life, to behold the glorious Beauty of the Lord and to enquire in his Temple. O how happy are they that dwell in thy House and praise thee for ever! For one Day in thy Courts is better than a Thousand any where besides. I had rather be a Door-keeper in the House of my God, than to dwell in the Tents of Wickedness. For the Lord is a Sun and Shield. The Lord will give Grace and Glory, and no good thing shall he with-hold from them that lead a godly Life. Surely Goodness and Mercy shall follow me all the days of my Life, and I will dwell in the House of the Lord for ever.

MEDITAT. XIV.

A Prayer in giving Alms.

LORD JESUS, who wast pleas'd with the two Mites of the poor Widow, vouchsafe to accept of this small Sacrifice of Benevolence, which I offer unto thee from a ready and upright heart, in acknowledgment of thy manifold Blessings. For all things come from thee, and from thy hand we present them unto thee.

* MEDITAT. XV.

In your way Home-wards.

O LORD God, being I am to return to the Work of my Ordinary Calling, ſuffer not the Cares of the World, nor the Deceitfulneſs of Riches, as ſo many Thorns, to choak up the good Seed which thou haſt ſown in the Field of my Heart. Water it with the Dew of thy Grace, and cheriſh it with the Beams of thy Sun of Righteouſneſs, to the end it may take ſuch quick, ſtrong and deep Root, as that it may never be rooted up; but may grow, bloſſom and bring forth Fruits of Repentance, Faith, Piety and Righteouſneſs. Grant that I may ſo live in the World, as though I were out of the World; that I may uſe

See the Introduction for your better Direction herein.

the World, as not abusing it; and that my Conversation may be such as becomes a Citizen of Heaven; from whence also we look for our Saviour, to wit, the Lord *JESUS CHRIST*, who shall transform our vile Bodies and make them like his Glorious Body. To whom be Glory for ever. *Amen.*

MEDITAT. XVI.

A Prayer to be said after you are come Home.

LORD *JESUS*, my Blessed Redeemer! seeing thou hast now fed my Soul with thy Holy Word, having given me the hidden *Manna* to eat, and quench'd my Thirst with the Waters springing up unto Eternal Life, which I have found in the true *BETHLEHEM*, *the House of Bread*, yea of the Bread of

of Life; and haſt commanded us to ſeek firſt the Kingdom of God and the Righteouſneſs thereof, not doubting but that all other things ſhall be added unto us: ſend me (I humbly pray thee) neither Poverty, nor Riches. Feed me with Food convenient for me; leſt being full I deny thee, and ſay, *Who is the Lord?* or that alſo being become poor, I ſteal, murmur, and take the Name of my God in vain. Bleſs my Labour, direct the Work of my hands, and proſper me in my Calling. Shower down upon me [this Family] thine abundant Benedictions both Spiritual and Corporeal, from thy Heaven above and from the Earth beneath, and keep thy Covenant with me [us] for ever. Hear me, O *LORD JESUS*, for thine own ſake, who with the Father and the Holy Ghoſt, liveſt and reigneſt God bleſſed over all for ever and ever. *Amen.*

MEDITAT. XVII.

A Prayer for a Fast-Day, before you go out of your House.

ALMIGHTY God, Father of all Mercies, who hast commanded us to call upon thee in the day of trouble, to proclaim a Fast, to call a solemn Assembly, to gather the People both young and old, and turn unto thee with fasting, weeping and Lamentation; that we may avert from us the Fire of thy Wrath, which our Sins have kindled, and (if thy mercy do not prevent) may consume us in a Moment: Seeing this Day is appointed to be a Day of extraordinary Humiliation before thy Sovereign Majesty, that causeth the Thunder of thy Threats to be heard every where, that manifests on all hands the Tokens of thy Indignation,

and

and ſcatters abroad Flaſhes and Flames of Fire, to devour thy Enemies, to exerciſe Juſtice and take Vengeance of thy Adverſaries, and of them that have rebelled againſt thee. Give us grace to rend our hearts this day and not our garments. Do thou thy ſelf break the ſtone thereof with the Hammer of thy Word, which thou haſt put into the hands of thy Servants, and cauſe the bitter Tears of a ſerious and ſincere Repentance to flow there-from. Turn thou us, O Lord, and we ſhall be turned; for we can do nothing without thee. Work thou therefore in us ſuch Diſpoſitions as thou requireſt of us, that our Faſt may be acceptable to thee, and our Repentance extinguiſh the Flames of thy Wrath and juſt Diſpleaſure. Lord! forgive, and be merciful to us; Lord! hear our Prayers, and work for our good. O make no long tarrying for thine own

own ſake, O our God; for thy Name is named among us, and we call upon Thee in the Name of the Son of thy Love, who has by his own ſelf made an Atonement for our Sins, and has taught us to pray, *Our Father, which art in Heaven*, &c.

MEDITAT. XVIII.

A Prayer and Thankſgiving for a Faſt-Day after you are return'd Home.

O GOD of all Mercies, who deſireſt not the Death of a Sinner, but that he ſhould be converted and live; foraſmuch as thou haſt been pleaſed to put it into our hearts to humble our ſelves this day in an extraordinary manner before thee, to the end we may prevent thy Judgments by our

our Repentance; and haſt given us grace to confeſs and lament our ſins publickly in thy Divine Preſence, covering our ſelves with Sack-cloth and Aſhes, and depriving our Bodies of their wonted Food, thereby to acknowledge that we are unworthy to live, if thou ſhouldſt judge us according to the Severity of thy Juſtice; we thank thee with all the Affections and Powers of our ſouls, that thou haſt vouchſafed to accompany the Words of thy Servants with the Efficacy of thy Divine and Holy Spirit, to the penetrating into the very Bottom of our hearts. O Lord! who didſt regard the Faſt of the *Ninevites*, and didſt not diſcharge upon them the Evil which thou hadſt threaten'd them with, accept of the true Humiliation of thy dear and beloved Children, and turn away from thy Wrath and fiery Indignation. And although there be many De-

fects and Imperfections in this our Humiliation, yet be thou pleased, O Lord God of all goodness, who searchest the Hearts and Reins, to look upon the Sincerity wherewith we have cast our selves down before thee, and grant that our Days of Mourning and Lamentation may be follow'd by Days of Rejoycing and Songs of Triumph for all thy glorious Deliverances; till that being taken up into thy Paradise of Glory, we may there in the Company of all the glorify'd Saints, sing to thee this Hymn of Praise; *To him that has loved us, and washed us from our sins in his own Blood; and has made us Kings and Priests unto God and his Father: To him be Glory, Power, Laud and Thanksgiving for ever and ever.* Amen.

A GUIDE TO SALVATION.

PART II.

Consisting of Meditations and Prayers, to be us'd in order to a due Preparation for the Worthy Receiving the BLESSED SACRAMENT *of the* LORD's SUPPER.

MEDITATION.

MY Lord and my God! Thou inviteſt me by thy Grace to the Solemn Feaſt of thy Only Begotten Son, my Saviour *JESUS CHRIST.*

But

But when I consider what thou art, and what I am, how rich and excellent are the good Things that thou prepareſt for me, and the unſuitable Frame I am in to receive them, my Soul is full of Trouble and Anguiſh, and I tremble at the Approach of thy *GLORIOUS MAJESTY.*

TO Thee, O Lord, belongs Juſtice, and to me Shame and Confuſion of Face. For thou dwelleſt in an unacceſſible Light, and I am ſhut up in an Abyſs of Darkneſs. Thou art the *HOLY* of *HOLIES*; yea *HOLINESS* it ſelf, and I am nothing elſe but Filthineſs and Impurity. From the Sole of the Foot unto the Crown of the Head there is no ſound Part in me. The *World* has corrupted me, my *Fleſh* has ſeduc'd me, and *Satan* has cover'd me all over with Boils and Botches and putrefy'd Sores.

BEHOLD,

BEHOLD, thou putteſt no Truſt in thy Saints, and the Heavens themſelves are not clean in thy Sight. How much more muſt I be nauſeous, vile and ſtinking, in thine Eyes? O miſerable Wretch that I am, who drink up Iniquity like Water. If the *Seraphims* that are inflam'd with Zeal and Fervency for thy Service veil their Faces before thee; with what Confidence ſhall I dare to appear in thy Preſence, who am ſo lukewarm and unconcern'd in my Prayers and Devotions, who attend upon thy Service only out of Cuſtom and Formality, and who am more affected with and concern'd for the things of this World, than the Advancement of thy Glory?

THE Apoſtle St. *Peter* thought not himſelf worthy to be in the ſame Veſſel with the Son of God; for having obſerved the Effects of his Divinity, he preſently cry'd out, *Depart from me, O Lord,*

Lord, for I am a ſinful Man. And ſhall I, who am the Chief of Sinners, attempt to come to thy Table, feed on thy Dainties, and make my ſelf one and the ſame Body with him?

SAINT *John* the *Baptiſt*, the greateſt of them that were born of Women, and whom thou hadſt fill'd with the Holy Ghoſt from his Mother's Womb, did not deem himſelf worthy to ſtoop down and unlooſe the latchet of his Shoe. And ſhall I who am the leaſt of all Creatures, who am a Tranſgreſſor from the Womb, and whoſe Life is but a continued Chain of Iniquity, lift up my ſelf as high as Heaven, there to touch that King of Glory, and draw him into the Manſion of my Soul?

SHALL I, being cover'd over with the Filth of ſo many abominable Vices, preſent my ſelf at this Sacred Banquet, where Angels ſtand as adminiſtring Spirits ſent

out

out for the ſakes of them who are the Heirs of Salvation, where *GOD* himſelf ſits at the upper end as Maſter of the Feaſt, and where the Meat and Drink is the Fleſh and Blood of the Son of God? Shall I, with impure Eyes and polluted Looks behold that Lamb without Spot or Blemiſh? Shall I touch the Bread of Angels with my defiled Lips and lying Mouth? Or ſhall I lodge the King of Kings in a Hog-ſty, in a Heart full of Covetouſneſs and filthy Luſts?

LORD! I remember that when thou didſt appoint the *Jewiſh* Feaſts, thou among other, mad'ſt this Ordinance: *None ſhall preſent himſelf before my Face empty.* In this *Chriſtian* Feaſt, wherein thou calleſt us with the ſound of the Goſpel-Trumpet, not to put us in mind of a Corporeal Deliverance out of *Egypt*, but to commemorate our Spiritual Deliverance from

Sin,

Sin, *Death* and *Hell*; not to eat in thy Preſence, of the Firſt Fruits of the Land of *Canaan*, but to taſte of the tranſcendent Dainties of the *Heavenly Jeruſalem*; not to appear as Strangers, but as Fellow-Citizens with the Saints, of the Society of Angels, and of God's own Houſhold. In this Solemn Day, and to this glorious Entertainment, O Lord, wilt thou receive me, who am void of Piety, who am without Zeal, Charity and good Works?

BY the ſame Law of *Moſes* they who had touch'd a dead Corps were forbid to approach the Altar, whereon the Sacrifices were offer'd, which were but the Figures and Types of the Sacrifice. *CHRIST* once offer'd up to God on the Croſs for the Remiſſion of our Sins. And ſhould it be lawful for me, under the Goſpel, to approach that Table, where the *CRUCIFY'D JESUS* exhibits

exhibits himself with all his Benefits? For me, I say, who am continually busied in dead Works, instead of serving the Living God, and who my self am dead in my Sins and Trespasses, and have neither Sense of, nor Affection for Things that are Spiritual and Heavenly?

ALAS, O my God! I am in Straights on all Sides. For if I with-draw my self from this Sacred Table, I disobey my Saviour, who commands me to shew forth his Death, until his Coming again; I forsake the Fountain of Life; I renounce the Seals of the Covenant and reject the Pledges of thy Love. But if I approach to it unworthily, I am afraid to eat and drink my own Damnation, and draw down thy dreadful Judgments upon me.

FOR if a Fire coming from the Lord did consume *Nadab* and *Abihu*, because they drew nigh to God with a strange Fire; shall not

not he, who is a Consuming Fire, devour me, if I approach to him with the Fire of my Contentiousness and the Flames of my Lusts?

IF the *Bethshemites* were punished with Death for having lookt into the Ark of the Covenant; shall I not make my self guilty of Eternal Death and Malediction, if with an evil Eye and a polluted Hand I presume to behold or touch the *HOLY JESUS*, the Son of the Living God, in whom all the Treasures of Wisdom and Knowledge are hid?

IF he that came and sate down at the Royal Feast without having on the Wedding-garment, was cast into Outer-Darkness, where is wailing and gnashing of Teeth; I fear that presenting my self at this Feast of the King of Kings, I shall be cast headlong into everlasting Punishment and fiery Torments; For I have not on the Wedding-Garment. Nay, I do not

not only want being adorn'd with Righteouſneſs and Innocence; but (which is worſe) I appear with the Chains of Iniquity, and in the filthy Rags of the Old Man, and bear the Devil's Image and the Livery of Hell about me.

O LORD, if thou wilt be extreme to mark what is done amiſs; who then ſhall ſtand? But there is Mercy with thee, therefore ſhalt thou be fear'd. To the Lord our God belong Mercies and Forgiveneſſes, though we have rebelled againſt him. But where Sin has abounded, thy Grace, O merciful Lord, has ſuper-abounded.

I THEREFORE being caſt down in my ſelf, riſe up again in Thee and by Thee. I am all full of Shame and Confuſion, when I think on the Horror of my Sins. But my Comfort, O Lord, is this, That thy Compaſſions fail not; and that *JESUS CHRIST* is come into the World not to call the Righteous,

Righteous, but Sinners to Repentance. O Most Gracious Lord! thy Mercy reaches unto the Heavens, and thy Truth unto the Clouds. As thy Loving-kindness bestows thy Favours upon me; so thy Wisdom will teach me how to receive them to Salvation.

TRUE it is, that of my self I am void of all good; But, Lord, at the Entry of thy Courts there is a Sea of Riches. I will take out of thy Treasure; and then making my Oblation to thee I will cry out with thy Servant *DAVID*; *All things proceed from thee and from thy Hand we present them to thee.*

LORD! I am dead in my Sins and Trespasses; yet my heart is not cast down; since the Bread thou prepareſt doth not only strengthen the Living, but raiseth the Dead also. *CHRIST* is the Resurrection and the Life; It is he that gives Life to the Dead, and

and calls things that are not, as if they were.

NADAB and *Abihu* offer'd unto thee a ſtrange Fire, and delighted in its Flame. But as for me, O Lord, I abhor my ſin and repent in Sack-cloth and Aſhes. I wiſh my Eyes were Fountains of Tears to quell the burning heat thereof. Lord! I draw nigh unto thee to drown it in the Sea of thy Mercy.

THE *Bethſhemites* were not allow'd to look into the Ark. But I, Lord, have an expreſs Command to keep my Eyes on *JESUS CHRIST*, who is the Image of the Inviſible God, the Brightneſs of his Glory, and the expreſs Character of the Perſon of the Father. Neither wilt thou only have me to behold him Face to Face, as in a Glaſs, but alſo to touch him, embrace him, and lodge him in my heart.

I CONFESS, that I am unhap-

py, miſerable, poor, blind and naked: But I will follow my Saviour's Advice to the Angel of the Church of *Laodicea*. I will buy of him Gold try'd in the Fire, that I may be rich; and white Raiment, that I may be cloathed, and the Shame of my Nakedneſs may not appear. I will anoint my Eyes with Eye-ſalve, that I may ſee. And were I the pooreſt Body in the World, I could make this Purchaſe: For ſpiritual Goods are bought without Money and without Price.

O *LORD JESU!* thou that giveſt me the greater, wilt not deny me the leſſer. Seeing thou haſt invited me to thy Feaſt, haſt open'd thy Heart and revealed the Secrets of thy Love to me; Thou wilt alſo give me a Change of Raiment, not taken from thy Enemies, as that which *Sampſon* gave to the *Philiſtines*; but taken off thy ſelf, as that which *Jonathan* gave

gave *David*, whom he loved as his own Soul. For Thou, O Lord, art our Righteousness, who hast also been made unto us by the Father, Wisdom, Righteousness, Sanctification and Redemption.

IT is not so with this Sacred Feast, which our *SAVIOUR* prepares, as with that of *Simon* the *Pharisee*, where there was neither Water to wash his Feet, nor Oil to anoint his Head. But as in the first Supper, *CHRIST* did himself wash his Disciples Feet, and wiped them with the Napkin he had about him; so every time he celebrates his Holy Supper, he washes our Feet, sprinkles them with his own Blood, and wipes them with that fine and pure Linnen, which is the Righteousness of the Saints.

AS once *David* shew'd kindness to *Mephibosheth*, and though he was deformed, and lame of

both his Feet, yet made him ſit down at Table with the King's Sons, for his faithful Friend *Jonathan*'s ſake. So, Lord, though my ſins have made me ugly and deform'd, and I go limping in the Way of thy Commandments; halting on both ſides; being carried away ſometimes with idle fears, and at other times with fooliſh Hopes; inſolent in Proſperity, and impatient in Adverſity; yet thou wilt receive me to thy Table, and allow me to eat Bread with the Children of the King of Kings; foraſmuch as I am a Son of him whom thou loveſt, and in whom thou art well-pleaſed from all Eternity. I know I am more deform'd than *Mephiboſheth*; but thou art more kind and gracious than *David* was, and I have a cloſer Union and nearer Relation to *JESUS CHRIST*, than *Mephiboſheth* ever had to *Jonathan*; For I am his

his Brother, his Son, his Spouſe, and Member of his Body, fleſh of his Fleſh and Bone of his Bones.

I WILL not therefore run away and hide my ſelf as *Adam* did, though I am naked; For God is no leſs Potent than Merciful, to cover my Nakedneſs. With the Wool of the ſpotleſs Lamb, the Righteouſneſs and Innocence of my Saviour, he will provide me a Garment of Salvation, and a Robe of Righteouſneſs.

I WILL not be caſt down for ſeeing my ſelf unclean: For God is a Fountain of Salvation; And from the Side of *JESUS CHRIST* there runs Blood and Water. Nor for my being poor: For God is the Lord of all the Earth; and it is to the Pooreſt in the World he opens the Cloſet of his Treaſures. Neither will I be out of heart, though I ſhould feel my ſelf ſick; for *CHRIST* healeth all manner of Diſeaſes

and languishing Pains, and his Precious Blood is not only Drink to the Saints, but also Medicine to the Diseased; Nay, if I were not sick, the Blood of my Saviour would be of no use to me: For, *Those that are in health need no Physician, but they that are sick.*

BUT, Lord, seeing thou art pleased to use me with so much Mildness, suffer me not to repay thy Goodness with Ingratitude, nor to turn thy Grace into Wantonness. Since thou callest me no more, as *Moses*, out of the midst of a Burning Bush, but from the Midst of the Flames of thy Love, and dost not only speak to me of the Deliverance of *Israel*; but wilt seal my Eternal Redemption in my Soul, and give me the first Fruits of the Inheritance my Saviour has prepar'd for me before the Foundation of the World: O let me put my Shooes from off my feet; Let me

deveſt my ſelf of my Earthly Affections and Brutiſh Luſts.

PLUCK up out of my heart all Malice, Hatred, Envy, Deſire of Revenge, Covetouſneſs, Pride, Vain-glory. Rid it of the Love of the World and the Love of my ſelf, the Vanities and filthy Pleaſures of the Age: And give me Grace to afflict my ſelf before thee for ſo many ſins I have committed.

GIVE me that Holy Sorrow, which bringeth forth Repentance unto Salvation, never to be repented of. Give me the nails of a ſerious Repentance, wherewith I may faſten all my Luſts to my Saviour's Croſs. Let a penitent grief in me, like a ſharp Spear, run through the Body and Heart of the Old Man.

AND foraſmuch as Condemnation without Mercy will be againſt them that ſhall have us'd no Mercy, inſpire me with Bowels

of Compaſſion, with Benignity, Humility, Meekneſs, Patience, Forbearance. Indue me with Charity, which is the Bond of Perfection. If any one has offended me, as *CHRIST* has freely forgiven me all my tranſgreſſions, ſo let me alſo do the like. And if in any thing I have offended or wronged my Neighbour, grant that I may readily make him Satisfaction both by Word and Deed.

O MY GOD! I ſtill feel my ſelf extreamly cold or lukewarm. But ſend thou down from Heaven ſome *Seraphim*, who with a live Coal from off thy Altar, may purify my Heart and my Lips, and kindle within me the fire of true Zeal and ſincere Charity.

O GRANT that I may approach unto thee, with a Heart ſprinkled from an evil Conſcience, and a Body waſhed with clean Water: That I may waſh my hands in Innocency, and ſo compaſs

pass thy Altar; That I may make haste to put on my Wedding-Garment, since the Feast is all ready.

LORD, my Soul languisheth and my Spirit waxeth faint within me. The more I drink of the Waters of the World, the more my thirst increases. The more Earthly Honours and Riches, and Carnal Pleasures I enjoy, the more my Soul grows faint, empty and dry. There is nothing in the World can fill my heart, nor satiate my desires. But thou, O Lord, art a Fountain of Living Water, of which if any Man drinks, he shall never thirst. And thou art the Bread of Life, of which if any Man eats, he shall live for ever. Grant me therefore to hunger and thirst after Righteousness; and give me of that Living Water, that I may thirst no more. I know the Well is deep: But, Lord, give me the Vessel to draw with;

or let me plunge into it, and cleanse my self in that Pool of Grace. This Bread of Life is far from me; for it is in Heaven, and I am on Earth. But, O most gracious Lord, thou wilt give me the Wings of Faith, that I may in the flock of thy Divine Eagles, take my flight towards my Crucify'd Saviour, to feed on his Flesh and Blood, until the time that I shall be transform'd into his own Image, and made Partaker of his Divine Nature. *Amen.*

Another MEDITATION.

THE Sovereign Wisdom has furnished her Table; She hath made ready her Viands and mixt her Wine, and invites me to eat of her Bread, and drink of her Wine, which she hath mingled: But alas! my Soul's Appetite is become so weak and fainty through the Pleasures of this Life, that she neither hungers nor thirsts after Righteousness. And though she should both hunger and thirst for it, more than she do's, yet is she at the best but in a poor and wretched Condition, to appear at this Royal Feast; being altogether undispos'd to relish such exquisite Dainties, and to receive the Juice of the Heavenly Vine.

UNDER the *Mosaical* Law, the Shew-bread was not to be put into any Vessels, but such as were Holy.

Holy. And can we imagine, that now under the Purity of the Gospel. *JESUS CHRIST*, who is the Bread of Life, can be received into a Soul polluted with sin, and running over with all manner of Concupiscence?

THE *Manna* of the Wilderness was kept in the Tabernacle in a Vessel of Gold. And should *JESUS CHRIST*, who is the true *Manna*, that came down from the highest Heavens, be lodged in my heart, which is a Vessel full of Filthiness and Corruption?

THE Laws of our God are the Model of his Divine Actions. He forbids us to cast that which is holy unto Dogs, or Pearls before Swine. And can I suppose he should give his Son, who is the *HOLY* of *HOLIES*, and that Stone Elect and Precious to me, a miserable Sinner, that have so many times promised to my God to live a Holy Life; and yet always

ways returned to my filthy Vices, as the Dog to his Vomit, or the waſhed Sow to her wallowing in the Mire?

JESUS CHRIST our Paſſover is ſacrificed for us; But how ſhall I keep this Feaſt; for I am uncircumcis'd of Heart and Ear? I am not girded about with the Girdle of Sobriety and Chaſtity. I have not the Staff of that Faith which works by Love. My feet are not ſhod with the Preparation of the Goſpel of Peace. I am not ſenſible, as I ought, of the Bitterneſs of my Sin. I do not feed on that unleavened Bread of Sincerity and Truth. I am all puff'd up with Pride, and full of the Old Leaven of Malice and Wickedneſs. The Centurion that had ſo lively a Faith, as that *JESUS CHRIST* declar'd with his own Sacred Mouth, that he had not ſeen ſuch Faith, no not in *Iſrael*, ſaid to our Saviour, *I am not*

worthy

worthy that thou ſhouldeſt enter under my roof. And ſhall I, O Lord! who am full of miſtruſt and unbelief, think my ſelf worthy, that thou ſhouldeſt enter into my Heart?

THE poor *Syrophœnician* Woman begg'd nothing elſe, but that ſhe might gather up the Crumbs, which fell from her Maſter's Table. And, Lord, ſhall I have the Confidence to ſit at thy Table, and preſume to be fed with the Bread of thy Children?

O LORD! I fear leſt eating of that Bread and drinking of that Cup unworthily, I ſhall make my ſelf guilty of thy Body and Blood; and leſt by profaning the Waters of the Covenant of Grace, the Sacrament of my Redemption, I ſhall be ſeverely puniſhed, as one that hath troden my Saviour under foot, and offer'd open Violence to the Lord of Glory.

FOR if *Uzzah* was puniſhed with Death for having raſhly ſtretched

ſtretched forth his hand towards the Ark; what Puniſhment may not I expect if I raſhly approach unto the Holy JESUS, in whom the whole fullneſs of the God-head dwells bodily?

SHALL I do then as they did, who were invited to the King's Feaſt, and refuſed to go? Shall I make an excuſe upon the account of ſome worldly Buſineſs or other that takes up my thoughts; Of thoſe Pleaſures that abate my Courage; or of thoſe Vices that defile my Soul? ſhall I follow the Example of the Spouſe in the Canticles, who inſtead of opening the Door to her Bridegroom, that was come to conduct her to his Banquet, ſaid, *I have put off my garment, how ſhould I put it on again? I have waſhed my feet, how ſhould I defile them?* But if I do thus, I have reaſon to fear leſt the King being incenſed, ſhould declare me unworthy to taſte of his Supper,

and

and ſwear in his Wrath, that I ſhall never enter into his Reſt. I fear that if I refuſe while he is ready, and invites me with ſo much Kindneſs and Meekneſs, I may be puniſhed as the Spouſe was, and that my Beloved will withdraw himſelf, from my ſoul. So that when I ſhall come to look for him I ſhall not find him: When I ſhall call him, he will not anſwer.

O MY GOD! pluck me therefore out of this depth of Anguiſh and Miſery, and perfect thy Strength in my Weakneſs. Suffer me not through unbelief and ingratitude, to abſent my ſelf from the Table thou haſt ſo richly furniſh'd for me, with all Heavenly Dainties. But to the end I may approach it worthily, vouchſafe O Lord, to beſtow upon me the Preparatory Graces that are wanting in me, in order to my aſſiſting at ſo divine a ſolemnity. I am not cleanſed according to the

Puri-

Purification of the Sanctuary; wherefore, that I may keep the true Paſſover, vouchſafe, O Good Lord, to make thy ſelf my Propitiation; for I do with my whole heart ſeek unto thee.

I AM fallen aſleep with the fooliſh Virgins. I find no Oil in my Lamp to go and meet the Bridegroom. Yet will I not be diſhearten'd, nor run to them that ſell it. I will not have recourſe to the Merits of the Saints, nor the Blood of Martyrs; but I will apply my ſelf to him that gives it freely. Even to Thee, Lord *JESUS*, who art that true *Aaron*, whoſe precious Ointment runs down, not only to the Beard, but unto the utmoſt skirts of thy Garments. The fullneſs of thy Grace will run down even unto me, who am the meaneſt and the moſt abject of all thy Creatures. Thou wilt fill my heart with the Oil of Faith, Hope

Hope and Charity. And my Lamp lighted at the Beams of the Sun of Righteouſneſs, ſhall never go out.

WHEN a great King has a mind to lodge at a poor Body's Houſe, he ſends his Officers thither before him, to furniſh the Rooms with the Royal Furniture. There is no poorer Houſe, no meaner Cottage than my Soul: For ſhe is void of Righteouſneſs and Holineſs. But foraſmuch as thou haſt been pleaſed to mark her out to be a Lodging for the King of Kings, thou wilt, O Lord, ſend into her thy Royal Accommodations. Thy Spirit ſhall come and adorn this upper Room, in which thou wilt eat the Paſſover with thy Diſciples.

DO Thou convert me, O Lord, and ſo ſhall I be converted: for Thou art the Lord my God. Give me a broken ſpirit and a contrite heart, that I may be a Sa-

Sacrifice acceptable to thee, and be repleniſhed with the Dew of thy Grace. I am harden'd in my filthineſs, and obſtinate in my iniquity; but as *Moſes* of old, ſtriking the Rock with the Rod of God, caus'd Living Waters to ſpring out of them; ſo if thou wilt but teach me with thy Spirit and the Rod of thy Word, thou ſhalt make me melt into Tears of Repentance. And then, O Lord, with them I ſhall waſh the Houſe into which thou wilt enter. For, alas! it is all defiled with Vice and Sin.

AT the Feaſt to which thou waſt invited in the Phariſee's Houſe, thou didſt ſhew, O Lord, great Love and Kindneſs in pardoning a poor ſinful Woman, who with her tears waſhed thy ſacred Feet, and dry'd them with the hairs of her Head.

BUT at this Feaſt thou keepeſt in thy Church, there is occaſion for thee to exert yet a much greater,

ter Charity, and to make thy ſelf yet more amiable: For there thou findeſt more ſins to pardon, and leſs Tears to engage thee. Thou doſt not meet with Water enough to waſh thy feet, O Lord; but thou haſt ſhed Blood enough to waſh away the ſins of the whole World. And 'tis thy Charity and unmeaſurable Love properly that covers a multitude of ſins.

O GOD, enter not into Judgment with thy ſervant; for in thy ſight ſhall no Man living be juſtified. Should I undertake to plead with thee, I could not anſwer thee one of a thouſand.

FOR, Lord, Thou haſt richly endow'd me: Thou haſt beſtowed upon me the goodlieſt part of thine Inheritance, Thou haſt created me after thy own Image, redeemed me with the Blood of thy Son, and by thy Holy Spirit taught me that Wiſdom which is in the ſe-

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cret of the Heart. And when I look back upon my paſt Life, I find thou haſt crowned all my Years with thy Loving-kindneſs. Thou haſt done me a thouſand times more good, than I could ever have deſired or wiſh'd for. So many wonderful Graces, and ſignal Favours ought to have inflamed me with thy Love; and made me to burn with the Zeal of thy Houſe. But I have not only hid the Talent which thou haſt given me, but ſquander'd away thy Goods by an unaccountable Laviſhneſs and Neglect; I have abuſed all thy Favours; The Light of thy Knowledge has only ſerved to make me quick-ſighted to Evil; I have been proud in my Proſperity, and Impatient in my Adverſity. There is no Wickedneſs of which I am not capable; neither is there any ſin of which I am not guilty.

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I HAVE confeſs'd thee with my mouth; but I have deny'd thee by my Works. I draw nigh unto thee with my Lips; but my heart, rooted in the World, is far from thee. And if I do not worſhip falſe Gods: If I do not proſtrate my ſelf before Idols made with hands, at leaſt, I greedily embrace the Honours, Riches and Pleaſures of the World, as if they were my Sovereign Good. My Pride, Avarice, and Voluptuouſneſs are Idols of Jealouſy, with which I provoke thee to Wrath. I ſpeak of thy Majeſty, and of thy Works without due Reverence. And if I do not blaſpheme thy Name, yet am I apt to ſlander my Neighbour, whom thou haſt made after thine own Image. If I do not conſecrate any part of my Life to the ſervice of the Creatures, by an unexcuſable Sacrilege, yet I give to the Fleſh and to the World, the moſt part of the

the time which thou haſt appointed for thy Service.

I HAVE not paid to my Superiours that Obedience and Love, to which thou haſt obliged us; and have taken no Care to inſtruct them up in thy nurture and fear, whom thou haſt put under my Conduct. If my hands are not polluted with innocent Blood, my heart has been fill'd with Hatred, Envy and Deſire of Revenge. I am apt to be tranſported by anger, and ſlow to pardon. If I have not defil'd my Body with Whoredom and Laſciviouſneſs, I have defil'd my Heart with unclean Deſires. My Eyes have not been free from unchaſte Looks, and my Ears have been delighted with corrupt and filthy Communication. Or through my Vain and Worldy Dreſs, I have kindled the fire of Luſt in the hearts of others. If I have not taken away the Goods of my Neighbour, I have

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poſſeſſed thine unjuſtly, by my Uncharitableneſs in not relieving the poor and afflicted. I have ſeen my Brethren in need, and I have ſhut up my Bowels of Compaſſion from them. If I have born no falſe Witneſs againſt my Neighbour, yet I have no Charity to cover his faults; and my wicked Tongue takes pleaſure in ſpeaking evil of him. I envy the goods, and covet the things which thy wiſe Providence has diſpenſed to others, and am top-fill'd with fooliſh Thoughts and brutiſh Affections and Luſts.

BESIDES thoſe offences I have committed willfully and out of ſet purpoſe; how many ſins, O Lord, am I guilty of, which are not known to me? My iniquities have overtaken me, neither have I been able to diſcern them; They ſurmount the hairs of my Head in number; and my heart has fail'd me. My God! I am aſham'd of my

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ſelf. I am utterly confounded, ſo that I dare not lift up my face unto thee. For my tranſgreſſions are multiply'd and my ſins are grown up even to Heaven. O my Father, I have ſinn'd againſt Heaven and before thee, and am no more worthy to be call'd thy ſon. I have ſinn'd againſt thee; yea againſt thee only have I ſinned, and done that which is diſpleaſing in thy ſight. Have mercy upon me, O Lord, after thy great Goodneſs; according to the multitude of thy Mercies, waſh me throughly from my Wickedneſs, and cleanſe me from my Sin: For I acknowledge my faults, and my ſin is ever before me. Turn thy face away from my tranſgreſſions and blot out all my miſdeeds. Open the Bowels of thy tender Compaſſions to me. Take the richeſt Robe out of thy Wardrobe for me. Cover my Nakedneſs with the Righteouſneſs and

Innocence of my Saviour *JESUS CHRIST*, to the end I may go to the Banquet of the Lamb, that was ſlain before the foundation of the World, and I may glorify thee in the Aſſembly of thy Saints. Give me a Faith more precious than Gold, that I may gather up this divine Manna that comes down from Heaven.

O MY GOOD GOD! I feel that thou rejoyceſt and comforteſt me. Thou ſtrengthen'ſt me and encourageſt me to go to thy Banquet, a Feaſt of Charity, to which thou inviteſt not the Rich, but the Poor, Impotent, Lame and Blind, who have not wherewithall to make a like return to Thee. When thou, O Lord, O my Sweet Saviour, waſt upon Earth, thou called'ſt Sinners to thee and ateſt with them. And now thy Glory is encreaſed, I am ſure thy Love and Charity cannot be diminiſh'd.

NEITHER, Lord, doſt thou onely invite us to thy Feaſt who are Sick, Blind and Naked, but calleſt us to it for that very end, that thou mayſt heal us, inlighten us, and cloath us. The waters of thy Grace are not only to quench the Drought of thirſty Souls; but to heal all manner of diſeaſes and languiſhing infirmities, like the Pool of *Bethesda*. The Angel of the Covenant is come down upon Earth, and has made this Bath to be ſalutiferous and whol-ſom at all times. The Blood of the Son of God is ever-living and full of Virtue, and Efficacy. I ſhall not ſay with that poor man, ſick of the Palſy, *I have no body that will caſt me into the Pool.* For it is Thou, O Lord, that takeſt upon thee our griefs, and beareſt our infirmities. 'Tis thou thy ſelf, that art the true Pool. I will at thy Command, go and waſh my ſelf in that Pool of *Si-*

loam. And then I ſhall be able to ſay truly, *I was blind, and now I ſee.* Before I come to gather the Fruits from the Tree of Life, I will cover my ſelf with the Leaves thereof; Foraſmuch as they are for the healing of the Nations.

O *LORD JESUS*, who haſt loved me with an Eternal Love, who art come to viſit me, in my loathſom Sepulchre, even me who am dead in my ſins and treſpaſſes. Do thou by thy Word of Power raiſe me from the dead, and admit me to thy Table, as thou didſt thy Servant *Lazarus.*

AND Foraſmuch as the Right of redeeming me is in thee, as being more nearly related to me, than *Booz* was to *Ruth* the *Moabiteſs*; O my Lord, let me find favour in thy ſight; ſpeak to thy poor Creature, according to his [her] heart, and comfort thou me. Spread the skirt of thy

thy Garment over me, and give me leave to eat with thy Servants out of thy Veſſels. Let me glean in thy field, and carry away the Seed of Eternal Life in my heart, until the time when I ſhall enjoy the full Harveſt, and the Field it ſelf ſhall be given me for an everlaſting Inheritance, when above in Heaven thou ſhalt conſummate that Marriage, the promiſe whereof thou wilt this day again ratify in the preſence of thy People. O how happy are they that are called to the Marriage-Supper of the Lamb! *Amen.*

Another Preparatory MEDITATION *for the Holy Sacrament.*

LIKE as the hart desires the Water-Brooks, so longeth my Soul after thee, O Lord, my God, my Father and my Redeemer! My soul is athirst for God, yea even for the Living God, O when shall I come and appear before the Presence of my God? Lord, thou dost prevent us, thou inviteſt us to the Feast of the Lamb; thou art ready to satisfy us with thy good things, and feedeſt our Souls with the hopes of Eternal Life. But Oh! how shall I dare approach to that God, who is a consuming Fire and a just Judge, from whom nothing is hid, and who sets all our sins in the Light of his Countenance; I, who am a poor Creature

ture, loaden with Iniquity, and who am nothing but duſt and aſhes before him? If I enter upon the Examination of my own Conſcience, I am confounded within my ſelf, and troubled through the Greatneſs and Multiplicity of my Sins; For ſetting aſide thoſe Actions that are wholly ſinful, I meet with ſo much Vanity and Pride, ſo much Self-love; ſo much Unbelief, ſo much Eagerneſs for the things of this World; ſo many ſinful Cares, idle Thoughts and evil Deſires, the remembrance whereof terrifies and arraigns me continually; I find in my beſt Performances, ſo many Defects and Imperfections, that I need to beg of God, that he would not ſtrictly examine my Righteouſneſſes; but pardon my beſt Deeds. For in my Prayers my Mind wanders, and in hearing of his Word my Attention is diverted through a thouſand vain Cogitations; in-

ſomuch that it were better for me to be abſent, than thus preſent, and more profitable for me to keep away and be in another Place, than to reſort to thy Temple and bring but half of my ſelf thither. If I retire and withdraw my ſelf to meditate upon thy Works, theſe Holy Thoughts are often interrupted by Worldly Imaginations, that come athwart them, and Covetouſneſs is like a Weight faſten'd to my Soul, which keeps her down and hinders her flight, when ſhe deſires to lift up her ſelf to God. When I am about to give Alms, my wicked Fleſh tells me, "Be not ſo "laviſh, you may have need of it "your ſelf; and thoſe you give it "to are a Company of unworthy "Vagabonds; beſides there are ma-"ny more rich and able, than you "are, that may relieve them, with-"out any prejudice to themſelves. I am more ſenſible of the wrong done

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to my self, than of the Reproach done to God, and his Cause in the World. I bear my private Afflictions with more impatience, than I do those of the Church. My Spirit disturbs it self about future Events, and with the fear of impending Evils, that threaten us, as though I were in doubt of God's All-sufficiency, and questioned his Wise Conduct. My Faith is assaulted with Doubts, and mixt with Mistrust and Unbelief. How many of my Years are already run out with so little Proficiency? And how do I still suffer the time to slip away, which God has vouchsaf'd me to make Provision of Good Works in, and to lay up a Treasure in Heaven? In short, I find the attempt of taking a particular Account of my sins, unpracticable, and am forced at last to blot out all I have begun; for I see no end of them; and am forc'd to cry out with *DAVID*,

VID, Deliver me, O Lord, from my ſecret faults; and with S. *JOHN, If our heart condemns us, God indeed is greater than our heart, and knows all things.* Having with the Prodigal Son, ſquander'd away the Goods I had received of my Father, what remains but that I humble my ſelf with him? ſaying, *Father, I have ſinned againſt Heaven and before thee, neither am I any more worthy to be called thy Son.* For God, to whom we muſt give an Account, even of every idle Word, much more of our wicked Deeds, knows all things. He ſearches the Hearts and tries the Reins. To him our Darkneſs is Light; as on the contrary his Light is Darkneſs to us. The more free he has been to ſhew us Mercy, the more guilty we have made our ſelves of an unparallell'd Ingratitude to him. The more he has honoured us with a High and Holy Calling, admitting us into

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the Number of his Children; ſo much the more have we offended, and by our ſinful Lives diſhonour'd ſo excellent a Dignity, and brought a Reproach upon the Doctrine of the Goſpel. O Rebellious Fleſh! O perverſe and depraved Nature, ingrateful to God, and incapable of reliſhing the things that are from above, and ſubmitting it ſelf to the Will of God! Is this my following the Steps of my Lord and Saviour? Is this my glorifying God in my Life? Is this my edifying of my Neighbours? Is this the Way that will lead me to the Kingdom of Heaven? Wherefore abaſing my ſelf before my God, and willingly yielding to his juſt Judgment, I break forth with *DANIEL, To Thee, O Lord, belongs Juſtice, but to me Confuſion of face*; and I durſt not ſo much as lift up my Eyes to Heaven, much leſs preſent my ſelf at the Lord's Table,

Table, were it not that God invites to him ſuch Sinners, as are wearied and heavy laden with the ſenſe of their Tranſgreſſions; and that I know *CHRIST* did not come into the World for the ſake of the Righteous, but to call Sinners to Repentance; and that to this ſacred Table the weak and the greateſt Sinners are called, provided they do from their whole heart, turn unto God, and ſeek their Life and Salvation in *JESUS CHRIST.* This is that Feaſt of which our Lord ſpeaks, *Luke* 14. to which the Lame, the Maimed and Impotent are invited. So that, though I do but drag myſelf along, and come, as it were, halting to my Bleſſed Saviour; yet will he in no wiſe caſt me out, but make me Partaker of thoſe ineſtimable Benefits he offers to us at this Holy Table. And ſo far are my ſins from hindring my Approach, that on the contrary, they rather preſs

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me to come to it, they incite me to go to my ſweet *JESUS*, and to lay my Iniquities upon him; that in him, I may find eaſe and ſolace for my wounded Conſcience. I will not ſay with S. *PETER*, *Depart from me, O Lord, for I am a ſinful Man*; but rather, *Lord, draw me unto thee, for I am a wretched Sinner.* For he has born our Puniſhment, he has taken our Griefs upon himſelf. The Chaſtiſement of our Peace is laid on him; and by his ſtripes we are heal'd. It is he who ſays of himſelf, *I have reſtored what I had not taken.* And juſt as thoſe that were oppreſs'd with grief, and loaden with Debts, did reſort to *David* in the Deſert, ſo in like manner, Souls that are fill'd with Anguiſh, and preſſed with the ſenſe of their ſins, repair to *CHRIST* for Help and Comfort. Being cover'd with his Righteouſneſs, I ſhall confident-

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ly appear before the Judgment-Seat of God; for I shall produce in Court my Pardon, sign'd with the Blood of my Redeemer, by which God pronounces us fully discharg'd, and assures us, that if we believe in *JESUS CHRIST*, all our sins shall be forgiven us.

WITH God, whose Riches of Grace are infinite, and Goodness incomprehensible, it is as easy to remit great Debts, as small ones, and to give a penitent Sinner the Pardon of his most heinous, as well as of his lesser sins, like that Creditor mention'd in the Gospel, who equally forgave both him that ow'd him five hundred pence, and him that ow'd him but fifty; for he draws his Graces out of a bottomless Treasure, that cannot be exhausted by Liberality. If God's Mercy rejoyceth against Judgment, as S. *James* speaks, (*Jam.* 2.) how much more

more shall it triumph over my sins? If, as S. *Peter* tells us, the Charity of Man covers a multitude of sins, shall not the Goodness of God, who is Charity it self, cover much more? Yea, I dare presume to say, that from the greatness of my sins, God takes occasion to display the Vastness of his Mercies. For how could it be known that God is infinitely Merciful, if there were not most grievous Offenders, to whom he did shew his great Clemency and Sovereign Benignity? Now, if my Conscience accuses me, the Promise of my God comforts me, who has given me this Assurance, that at what time soever a Sinner shall turn unto him, that is, turn from his Wickedness and do that which is lawful and right, all his Iniquities shall not be remembred any more. And, as S. *John* says, If we confess our sins God is faithful and just to for-

forgive us, and the Blood of *CHRIST* will cleanse us from all Unrighteousness. Whosoever believes in *JESUS*, says S. *Peter*, shall find Remission through his Name. Why should I in the least question the divine Promise? Why should I charge him with a Lye by my Unbelief? He that has received the Testimony of the Son, has set to his Seal, that God is true. Heaven and Earth shall pass away, but his Words shall not pass away. And as the Lord *JESUS* who died for us, does not call us, saying, *Come unto me all ye that are heavy laden, and I will give you rest*, to send us back as we came, without help or relief; nor bids us to ask, that he might dismiss us empty: So I know also, that it is not with him as it is with Kings and Princes, before whom they that present themselves put on their best Apparel; for in the sight of my God

God I dare ſpread and expoſe the rags of my infirmities, and make an humble Confeſſion of my ſin to him. I ſtoop down and bow my ſelf to draw out of this Well, and beg this favour of my God, that as I humble my ſelf by Repentance, ſo I may be rais'd by Faith. I embrace the Croſs of *JESUS*, and hold me faſt to my Saviour and Redeemer, in whoſe Death God doth exhibit the higheſt tokens of his Love to Sinners, in that he has not ſpared his own Son, but deliver'd him up unto the ſhameful Death of the Croſs for us, who were his Enemies, that of the Slaves of *Satan* he might make us his Children and Heirs of his Kingdom. Theſe are the Depths of God's Grace and Mercies, wherein it is a pleaſure for a Man to loſe himſelf; and as on the one hand they ſwallow up our Minds in Admiration, ſo on the other, they refreſh

freſh our Conſciences with ſingular Comfort, foraſmuch as hereby our Peace is made with God, and Acceſs is given us unto the Throne of Grace, through the Blood of *JESUS*, which ſpeaks better things than the Blood of *Abel*; ſo that for the future, I may through the Divine Interceſſion of my Saviour, offer up my Prayers to God, and with a holy Liberty pour out my ſighs into his Boſom, and take up God's own Words to his ſervant *ABRAHAM*, *Now I know that thou loveſt me, ſeeing thou haſt not with-held thy Son, thine only Son, from me.* If *JESUS* on the Croſs pray'd for thoſe that crucify'd him; ſaying, *Father, forgive them, they know not what they do*; will he not as well intercede for me, who according to his Command apply my ſelf to him? If God made himſelf to be found of thoſe that did not ſeek after him, will he

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turn away from them that ſeek him in the Way he himſelf has markt out to them? Beſides, there are many things which quiet my Conſcience, and encourage me to approach with Confidence unto this Holy Table, and give me a ſure Teſtimony, that God has pardon'd me, in that he has given me a ſincere Repentance, and a perfect Hatred of my Sin, and has planted his Love in my Heart. For when we turn unto him, 'tis a ſign he has firſt loved us. O happy he whom God has loved, and in loving him, has fixed his Love and Fear in his heart, and who by loving God in this Love has a certain Proof, that God has loved him and forgiven him his Sin. From this ſame Spring proceeds that Faith in God's Promiſe, which God himſelf has put into my heart. For as St. *Paul* ſays, *Faith is not in our Power; it is the gift of God;*

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For of our own Nature we are inclin'd to mistrust and unbelief. But God imparts to his Children that Spirit of Adoption, which witnesseth unto their Hearts that they are the Children of God, and dispelling all servile fear, gives them an Access with boldness unto him.

BY this also I know that God has forgiven me, because he gives me grace, freely and readily to to pardon them who have offended me, and to cast out of my heart all hatred and grudge against my Neighbour, and to procure their Welfare who hate me; as knowing that *GOD* makes use of them for my Trial. For *CHRIST* has promised us, that *if we forgive Men their trespasses, our Heavenly Father will also forgive our trespasses.*

AND though my Faith be weak, and sometimes assaulted with Doubts, yet it is true and

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without hypocriſy. For, as with a weak hand one may receive Alms, ſo with a feeble Faith I ſhall nevertheleſs receive the Grace of God. And even as the *Iſraelites* that were bitten of the Fiery Serpents, though their Eye-ſight was not equally ſtrong, yet were all equally healed by looking upon the Brazen Serpent; even ſo thoſe Souls that have the ſight of their Faith weak, do not fail for all that, to receive a perfect Cure, by beholding the Bleſſed *JESUS*, and ſeeking Life and Salvation in him. For we are not ſaved by the ſtrength and perfection of our Faith; but through the Grace of God, which is offer'd to us in *JESUS CHRIST*. Lord, I believe, help thou my unbelief. It is Thou, that perfecteſt thy Strength in my Weakneſs, and preventeſt that which halts from being turn'd out of the Way; that is to ſay,

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though we frequently ſtumble, yet thou giveſt us grace not to deviate nor wander from the right Path. Now therefore (O Lord) raiſe my Thoughts up to Thee. Encreaſe my Faith, inflame my heart with the fire of thy Love, and purify my Soul through the Spirit of Sanctification. Grant that I with full Truſt and Aſſurance, may receive this day the Pledges of thy Love, and the Seals of the Covenant which thou haſt contracted with us by the Interceſſion of thy Son *JESUS CHRIST*; Yea, that I may receive them, not as from the hand of a Man, but at the hand of my Saviour himſelf, ſpeaking in ſecret to my heart and ſanctifying it, that he may dwell in me until the time is come when I ſhall dwell with him in Glory. O Thou, High-Prieſt, light the Lamps of thy Temple and fill them with the Oil of thy Knowledge: Vouchſafe to make

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use of these Outward Signs to kindle a fervent Zeal in my Soul, and repleniſh it with the Senſe of thy Love. Let *JESUS CHRIST*, who died for me, ever live in me, and in this mortal Body give me the foretaſtes of Eternal Life. For then ſhall I know that the Death of my Saviour is efficacious to me, when it ſhall be operative in me, and when in imitation of his Death, I ſhall die unto Sin, crucifying the Old Man and mortifying the Fleſh with its Luſts; that ſo I may by Newneſs of Life, be made conformable to his Reſurrection. Let the Love which the Holy *JESUS* has ſhewn to me in dying for me, engage me to love him, and live for the future only for him. Let the Pattern of his exemplary Obedience, by which he did humble himſelf even to the death of the Croſs, frame my heart for Obedience to Thee, O my God. Let

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the Example of his Humiliation ſerve to abate my Pride. Let that Love he had even for his Enemies, ſo as to die for them, incite me to pardon them who have offended me, and to live peaceably and quietly with my Neighbours. Let the good Confeſſion, which he made before *Pontius Pilate*, when he declared, that his Kingdom was not of this World, oblige me to deſpiſe this World, that I may be a Subject of his Kingdom, and live as a Pilgrim and Stranger here on Earth.

IN ſhort, grant O my God, that with an humble Repentance I may draw near to this Holy Table, and eat of this Paſchal Lamb with the bitter Herbs of a true godly Sorrow, bringing with me a Spiritual Hunger and fervent Deſire of thy Grace, and participating thereof with a firm ſtedfaſt Faith and Confidence, to the

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end I may reap from it that Peace and Joy, which is the Portion of thy Children. O Lord, hear my Prayer and grant thou my Requeſt; for thou haſt promiſed to hear me.

BEHOLD, I who but a while ſince, trembled and durſt not come near (my Conſcience being troubled through the greatneſs of my Sins) do now make my Approach with Confidence, and my Soul thirſting after thy Grace, doth with eagerneſs run to my ſweet Saviour, who ſtretcheth forth his Hand to me. O my God, thou art my Father. Thou art my only Hope and Comfort. Thou haſt drawn me out of the Abyſs of Eternal Perdition. Thou haſt inlighten'd my Eyes and rejoyced my Heart. Thou haſt ſhewn unto me the way of Salvation; by thy Word, in a dark and corrupt Age, thou haſt inlighten'd me with thy true Know-

ledge, and disintangled me from the Snares which the World and the Devil had laid for me; having in all the Course of my Life, afforded me thy Paternal Care and Assistance, in a most visible manner. Thy Gifts and thy Vocation are without Repentance: Thou wilt not forsake the Work of thine own Hands. Thou givest still more and more, because thou hast given, and crownest thy former Favours and Graces with new succeeding Benefits. Therefore will I rejoyce in thy Salvation; and relying (not on my own strength, but) upon thy Help and Promise, I will not fear all the Powers of Darkness, and in fighting the good Fight and increasing in every good Work, I will with assurance wait for Death, and even go to meet it, if need be for thy Cause. For my desire is to be dissolv'd, that I may be with *CHRIST*. I am troubled

troubled to be abſent from my God. I grow weary of living among the Polluting Dregs of this wicked Age, where thy Name is reproach'd and thy Church cruelly oppreſs'd. I am tired with fighting againſt my Luſts, and carrying this Burthen of my perverſe rebellious Fleſh about me, and offending my God; as having to ſtrive both againſt my own Vices and thoſe of others. My God! my Father! ſtretch forth thy helping Hand from above. Grant that I may ſee thy Face; that I may be with *JESUS CHRIST* my Saviour; who both in Life and Death is gain to me, and having dy'd for me ſhall make me live with him; and who after theſe Veils of Sacraments are done away, will give me a full View of thoſe Heavenly things which thou tendereſt to us at thy Table and declareſt to us in thy Word. I believe, O Lord; I truſt

in Thee, and rely upon Thee, who art my Joy, my Support, and my only Comfort. *Amen.*

Another MEDITATION *and* PRAYER *before the Receiving of the* HOLY SACRAMENT.

O LORD MY GOD, though I am a poor Wretch and miserable Sinner; Yet forasmuch as this is a Love-Feast, to which Thou invitest the Poor, the Maimed, the Lame and the Blind, who have not wherewithall to return Thee the like again; I take the Confidence to come to thy Table, there to eat the Bread of Angels with which thou dost vouchsafe to feed penitent Sinners. I will stretch forth my Hand towards the Sacred Cup of Salvation, the

Approved

Approved Medicine for all ſpiritual Diſeaſes.

O GRANT, that I may waſh my Hands in Innocency, and ſo compaſs thine Altar: That I may put on the White Robe, and be adorned with the Garment of Purity and Holineſs; as it becomes One whom Thou haſt, of a Bond-Slave of Satan, made a Free-Man, and wilt have to ſit down at thy Table.

AND foraſmuch as all my Righteouſneſſes are like filthy Rags, vouchſafe, O my God, to cloth me with the Righteouſneſs of my Saviour, and to put upon me the ſweet-ſmelling Garment of my Eldeſt Brother, to the end I may obtain the choiceſt of thy Bleſſings. And inſtead of preſenting to Thee a Diſh of *Savory-Meat*, grant I may receive from thy Hand the Bread of Immortality, and the Wine of thy Kingdom.

O *LORD JESU*, who do'ſt prepare Thy Table for me in the preſence of my Adverſaries, and filleſt my Cup brimful of thy delicious Drink; being Thou wilt waſh and anoint Thy Gueſts Thy ſelf, I beſeech Thee, pour upon me the Oil of Thy moſt ſweet Perfume; And do Thou waſh, not my Feet only, but alſo my Hands and my Head, that I may be altogether clean and have a ſhare in Thee.

GRANT, O Lord, that I may not only partake of the Seals of Thy Covenant and the Pledges of thy Love; but that I may receive Thee Thy Self, and with Thee all Thy Benefits: That while my Hand (directed by the Eye of my Body) ſhall receive the Bread and Wine tendred by Thy Miniſter, my Soul, being mounted upon the Wings of Faith, may receive thy Body, which was broken for me, and thy Precious

Blood

Blood that was ſhed for the Remiſſion of my ſins.

AND as the Prophet *Elias* of old, did lie upon a Dead Body to raiſe it to Life again: So let me now embrace my Dead and Crucify'd *JESUS*, that I may receive from him Life and Salvation. Let me not only with S. *Thomas* put my Hand in his Side, but reach forth my Heart to him; And let me not behold his Hands and Feet only; but alſo drink his Precious Blood running from them.

O THOU my True and Only Saviour, foraſmuch as I do now touch the Hem of thy Garment, being united by Faith and the Bond of thy Spirit to thy Humane Nature; and that Thou confirmeſt to me thoſe Great and Comfortable Promiſes, by which Thou makeſt me Partaker of Thy Divine Nature: Yea, that I am made Bone of thy Bones, and

Fleſh of thy Fleſh, and one and the ſame Spirit with Thee; Grant that I may feel that ſecret Virtue coming out of Thee, to deliver me from my Infirmities and ſtop the Current of my Corruption.

THEN, O *Lord*, ſhall I come and proſtrate my ſelf before Thee, and in the Aſſembly of thy Saints, confeſs, That it is Thou only that haſt healed me, and that there is no Salvation in any other ſave in Thee alone.

THUS I ſhall not only praiſe Thee while I live; but after Thou haſt remov'd me out of this Vale of Tears, I ſhall take a Golden Vial, full of Incenſe and Perfumes, and for ever Glorifie Thee in the Heavenly *Jeruſalem*, among the *Myriads* of Angels, in the Aſſembly of thy Saints and the Church of the Firſt-Born, whoſe Names are written in the Book of Life. *Amen.*

Another

Another PRAYER *upon the same Subject.*

O LORD, my Good and Gracious God, I present my self before thy Face, humbly acknowledging that I am unworthy to be Partaker of this Sacred Banquet of Heavenly Dainties, unless thou wilt vouchsafe to cleanse and purify my Heart from all Filthiness and Impurity, and stretch forth the Arm of thy Mercy towards me, a poor and miserable Sinner, whom Thou seest humbled and prostrate at the lowest Foot-stool of thy Majesty, with great Contrition of Heart, that ever I have offended Thee. Pardon, O Lord, pardon my great and crying sins, and receive me this Day at thy Holy Table into the Number of thy Children. O my God, who by the Precious Blood of thy well-beloved Son,

haſt redeemed me from the Slavery of Sin, grant that as I am now before Thee in the midſt of Thy People, to adore and call upon Thy Name, and taſte and feed upon that Bread that came down from Heaven, which gives Eternal Life; ſo may I attentively hearken to thy Holy Word, that ſhall be preached and declared to Us, to the end that being thereby prepared, I may (with the Aſſiſtance of Faith) worthily receive the Body and Blood of my Saviour, without which I can have no ſhare in the Spiritual Life of thy Bleſſed Children; That I may truly acknowledge my Poverty and Miſery, and from my Heart deteſt thoſe ſins that have coſt ſo dear to Thy Son my Saviour, who is the *Light* that inlightens us, the *Guide* that leads us, and the *Bread* that feeds and nouriſhes us, and which ſhall by and by be given and broken to me,

as

as a Solemn *Memorial* of his *Death*, a Sacred *Pledge* of the Holy *Union* I have with him, a ſtraight *Bond* of *Concord* with my *Neighbours*, a ſtrong *Support* of my *Faith*, a ſure *Seal* of thy *Grace* and a ſweet *Comfort* both in *Life* and *Death*.

O MY good God and Merciful Father! How great has thy Love been towards me, a poor and wretched Worm of the Earth, creeping in my own Filth, that Thou haſt deliver'd up Thy Son, thy dearly Beloved Son, and given him to ſave and ſnatch me from that Death and Eternal Damnation, which I had juſtly deſerved! That thou haſt given him up to ſuffer ſuch Extremity of Anguiſh, as made him cry out, *My Soul is ſorrowful unto Death. My God, my God, why haſt thou forſaken me?* O Lord my God do Thou help my Infirmities, and confirm the Covenant of thy Goſpel-Promiſes to me. Vouchſafe to admit

me

me into the Number of thy Children; ſhed abroad thy Love in my Heart, with all other thy Heavenly Graces and Favours, through the Effectual Operation of thy Holy Spirit, that by receiving my Saviour I may be ſenſible of the *Growth* of *Faith*, *Hope* of *Salvation*, *Love* and *Charity*; and of all Holineſs and Righteouſneſs in me. Lord, I heartily repent, of my paſt Tranſgreſſions, and deſire henceforward to live according to thy Word. I put all my Confidence in thy Mercy, and do neither ſeek nor hope for any Salvation but in thy Son the Saviour of the World. I believe the Promiſes he has utter'd with his Sacred Mouth; *viz.* That he will truly make me Partaker of his Body and Blood, to the end I may poſſeſs him wholly and, in ſuch a manner, as that being made Bone of his Bones, and Fleſh of his Fleſh, I may live in him and he in me, for ever. *Amen.* *A Pray-*

A Prayer to be ſaid when One is drawing near to the Holy Table.

MY GOD, My Father, lift up my Heart unto thee, give unto me thy Holy Spirit. Grant I may approach this Holy Table with an humble, penitent Heart, and a fervent Deſire after *JESUS CHRIST* our Lord. Grant that I may receive this Bleſſed Sacrament with a ſtedfaſt Faith in thy Word; that receiving with my Hand theſe viſible ſigns, I may at the ſame time feed in my heart by Faith, upon the Body and Blood of *JESUS CHRIST* that died for me, to exalt me to Eternal Life; That I may receive therefrom that ſpiritual Joy and Peace, peculiar to thy Children, with a fervent Love towards thee, my God, and a ſted-

ſtedfaſt firm Purpoſe and Reſolution to conſecrate my Life hereafter to thy Service; till I come to ſee thy Face and my Soul be received up with *JESUS CHRIST* my Saviour, who by his Death and precious Blood has redeemed it from all Evil. *Amen.*

In approaching to the Lord's Table, ſay,

LORD, I am not worthy that Thou ſhouldeſt come under my Roof.

I have ſinned againſt Thee; and what ſhall I do to Thee, O Thou Preſerver of Men?

Here call to mind thy chief and greateſt Sins.

IF Thou, Lord, wilt be extream to mark what is done amiſs, O Lord, who may abide it?

But

But there is Mercy with Thee; therefore ſhalt Thou be feared.

BEHOLD Thy Beloved Son, in whom thou art well pleaſed.

HEAR his Blood, which ſpeaks better things than that of *Abel.*

BY his Agony and bloody Sweat; By his Croſs and Paſſion, Good Lord, deliver me.

O LAMB of God, that takeſt away the Sins of the World, Grant me thy Peace.

O LAMB of God, that takeſt away the Sins of the World, Have Mercy, Have Mercy upon me, a poor wretched (but truly penitent) Sinner.

Immediately before Receiving the Holy Sacrament.

THOU haſt ſaid, That whoſoever eats thy Fleſh, and drinks thy Blood ſhall have Eternal Life.

BE-

BEHOLD the Servant [Hand-Maid] of the Lord: Be it unto me according to thy Word.

In receiving the Bread.

BY thy Crucify'd Body, deliver me, O Lord, from this Body of Death.

In receiving the Cup:

O LET thy Blood purify my Conscience from Dead Works, to serve Thee the Living God.

IF Thou wilt, Thou canst make me clean. Touch me therefore, O Lord, and say, *I will*; *Be thou clean.*

A GUIDE TO SALVATION.

PART III.

Consisting of PRAYERS *and* THANKSGIVINGS *after the Receiving of the* HOLY SACRAMENT.

Immediately after Receiving, say,

WHAT shall I render unto the Lord for all the Benefits that he has done unto me.

I WILL receive the Cup of Salvation, and call upon the Name of the Lord. WOR-

WORTHY is the Lamb, that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.

WHEREFORE to Him that ſitteth on the Throne, and to the Lamb, be Bleſſing and Honour, and Glory, and Power for ever and ever. *Amen.*

A Prayer and Thanksgiving.

O LORD my God, my Hea- Father! Thou haſt comforted my Soul, Thou haſt feaſted me with Thy Good Things, Thou haſt rejoyced my Heart with the Teſtimony of Thy Love. O how ſweet and raviſhing are thy Conſolations! How ſurpaſſing are the Effects of thy Goodneſs towards thoſe that fear Thee! What am I, a poor Sinner and Subject to thy Curſe,

Curſe, that Thou doſt vouchſafe to entertain me at thy Table, and give me thy Son (who died for my Sins) to be my Food to Eternal Life? Wherein am I better than thoſe Thou denieſt this Favour to? O Lord, it is not for any Goodneſs or Vertue that is in me; but thou wilt be glorified in doing Good to the Unworthy, and art pleaſed to make me an Inſtance of thy Great Love and Mercy. Wherefore alſo will I praiſe Thee my God, and laud and magnify thy Glorious Name through the whole Courſe of my Life; and I will, for the future, look upon all other things as vain in compariſon of the tranſcendent Sweetneſs and Excellence of thy Grace. Thou art my only Good; Thou art my ſole Joy and Comfort. And now O Lord! I beg this Favour of Thee, yea, and earneſtly require it, even that as thou

thou doſt pour thy Benefits upon me; ſo thou wouldſt grant me thy Holy ſpirit for thy Direction and Aſſiſtance in the true and ſaving uſe of them. For how great ſoever thy Favours may be towards me, they will be altogether unprofitable to me, neither ſhall I be able to improve them, without his Divine Help. O give me then that Holy Spirit of thine, that Spirit of Sanctification, and Adoption, which ſets the Seal to all thy Promiſes, and continually witneſſeth with my Spirit, that I am One of thy Children! O may the Grace thou haſt this day ſhewn unto me, remain impreſs'd on my Mind! O may the Remembrance of that incomprehenſible Love thou haſt had for me in Jeſus Chriſt, ſerve to inflame my Heart with the Love of Thee! May his *Death* ſerve to mortifie my worldly Affections, that I may be conformable to the Image of his *Reſurrection*

tion in Newneſs of Life! May his *Aſcenſion* to Heaven ſerve to mount my Soul thither, where he is gone to prepare a Place for me, that ſo my Converſation may henceforth be as becomes a Citizen of Heaven. Encreaſe my Faith and make it operative by Love and all manner of good Works. Fill my Heart with that ſpiritual Joy, which may enable me to overcome the Troubles and Bitterneſſes of this preſent Life, and give me that Peace, which the World neither knows, nor can give. Help my Infirmities, and ſtrengthen me in the *Fight* I am ingaged in againſt my *Fleſh*, and the Temptations of the *World* and the *Devil*.

MY GOD, my Saviour, and my Redeemer! I truſt in thy Word, I reſt in thy *Promiſes*, I reſign my ſelf to thy *Love*. When I ſhall paſs through the Valley of the Shadow of Death I will

will fear no Evil; for thy Rod and thy Staff do comfort me. I know that neither Death, nor all the Power of the Adversary shall ever be able to separate me from the Love my God has for me in *CHRIST JESUS* my Lord. All things must be for the best to them that love God; the very Evils and Afflictions, which they suffer, are Remedies to them, and work together to their Good. Death it self, which of its own Nature is most frightful, shall bring me nearer to my God. Under this horrid shape my Blessed Saviour will come to me, with the Present of Eternal Life. My God will save me, and having deliver'd me from every evil Work, gather me up into his Kingdom, where I shall see and enjoy the full Accomplishment of those Things, which have been represented to me at his Holy Table. There I shall embrace my Dear Saviour; there I shall

I ſhall draw Waters out of the Well of Life: Yea; there I ſhall ſee my God Face to Face; and by beholding of him be transformed into his Likeneſs, and ſatisfy'd with his Preſence, where there are Pleaſures for evermore. *Amen.*

Another Prayer and Thankſgiving.

PRAISE the Lord, O my Soul, and all that is within me praiſe his Holy Name. Praiſe the Lord, O my Soul, and forget not all his Benefits. Above all, O my Soul, never forget to celebrate the Favour God has done thee this Day.

I WAS before a Den of Thieves, a Haunt of Evil-Spirits, a Drain and Sink of Filthy Luſts, and now I am a Shrine of the Divinity, a Palace of the Living God

God, the Spouſe of the only Son of God, the Temple of the Holy Ghoſt. This Day Salvation is come into me, and I have no reaſon to doubt any more of my being a true Son of *Abraham*.

ALL the Perſons of the moſt Holy and moſt Glorious Trinity aſſure me of my Salvation. I cannot queſtion the Father's Mercy: for he has not with-held his own Son from me. He has delivered him up to the ſhameful Death of the Croſs to redeem me from my Sins: and now he gives him to me for meat and nouriſhment of Eternal Life. The Son binds me to himſelf with the cloſeſt and moſt Cordial Bond of Love that can poſſibly be conceived among men. He makes me to be Bone of his Bones, Fleſh of his Fleſh, and one and the ſame Spirit with him. And by this means, renders me partaker of his Merits and all his Benefits. The

Holy

Holy Ghost rejoyceth and comforteth me, witnessing to my Spirit that I am a Child, and Heir of God and Joynt-heir with *JESUS CHRIST*, and sealeth me unto the Day of Redemption.

KING *Belshazzar*, as he was feasting, saw a Hand that writ his Condemnation: But I at this Feast of my Saviour, have felt the Finger of God, ingraving in my Heart my Eternal Absolution; and assuring me that he will not enter into Judgment with me, and that he reserves for me an Inheritance incorruptible in the Heavens, which cannot be spoiled, nor fade away.

I WILL fear my past Sins no more: For the Cup of Blessing, of which I have now been made Partaker, is the Communion of the Blood of *CHRIST*, which was shed for the Remission of all my Offences. I will fear the Wrath God no more: For I have now

received the Pledges of my Peace, and of my Reconciliation with God by the Blood of the Cross; and being justified by Faith, I shall have Peace with God through our Lord *JESUS CHRIST*, and triumph and rejoyce in the Hope of the Glory of God. I will fear Death no more; For since I have eaten of the Fruit of the Tree of Life, I shall never die. *CHRIST* is the Resurrection and the Life. He is the Bread of Life, of which whosoever eats shall live for ever. And whosoever believes in him, though he were dead, yet shall he live. I will not fear the Destruction of this *Earthly Tabernacle*, For, *I have a Building of God in Heaven*; and though my Body be turn'd to Dust and Corruption, yet God will raise it up at the last Day. I have now receiv'd the Seed of Immortality, and a certain Pledge and Assurance, that *JESUS CHRIST* will

will one day change my vile Body and make it conformable to his most Glorious Body. And after the Worms have eaten up this lump of Corruption, I shall see God in my Flesh; yea my Eyes shall behold him, and not another.

O WHAT a Joy and Comfort do I now feel in my Soul! Therefore my Heart is glad and my Glory rejoyces. My Flesh also shall rest in hope; and I will sing with the Blessed Angelical Spirits; *Glory be to God on high, and on Earth Peace, Good-will towards Men.*

GET you gone, anxious Cares and Sorrows; for I possess the Joy and Consolation of *Israel*. I find in my *JESUS* such ravishing Sweetness and Delights, as cannot be uttered. My heart for the future, shall be a continual Feast. And the Peace of God which passes all Understanding shall keep my Heart and Mind in his Knowledge and Love.

LORD! What can thy Poor Servant say more to thee! For I am unworthy of the least of all the Kindness Faithfulness, and of all the Truth which thou hast shown unto me. Lord, thou giveſt me above all I could ask or think. Thou giveſt me a *Piſgah*-ſight of thy Heavenly *Canaan*, and the Firſt-Fruits and Fore-taſtes of thy Glorious Communion. O when ſhall I be fully ſatisfy'd with the Bread of thy Kingdom, and with the Fatneſs of thy Houſe! When wilt thou plunge me into that River of thy Pleaſures? My Soul is a-thirſt for God; yea even for the Living God. O when ſhall I come and appear before thee? Lord! 'tis enough. Take my Soul unto thee. Let me now go in peace according to thy Word; For mine Eyes have ſeen thy Salvation.

BUT till I come to the Enjoyment of that Eternal Peace; what ſhall I render unto the Lord for all

all his Benefits towards me? I will take the Cup of Salvation. I will offer to him the Sacrifices of Praise, and call upon the Name of the Lord. I will pay my Vows unto the Lord in the Sight of all his People in the Courts of the Lord's House, even in the midst of thee, O *Jerusalem*.

O GREAT and Gracious Lord, God! as thou hast bestowed upon me thy Benefits and a hand to receive them; so likewise grant that I may acknowledge them with Eternal Thanksgivings. Lord *JESUS* who hast given me the Ornaments wherewith to furnish the House, which thou hast vouchsafed to honour with thy Presence, give me also the Incense I should burn before thee. *Let my Prayer come up before thee, like Incense, and the lifting up of my Hands as the Evening Sacrifice.*

AND as of old, thy gracious Presence did manifest it self in the

Temple of *Solomon*, by the Fire that came down from Heaven and consum'd the Sacrifice, even so cause the Fire of thy Love to come down from Heaven into my Soul, which may make my Prayers fervent, and mount up the Flame of my Praises and Thanksgiving unto Thee.

JOSEPH of *Arimathea*, and *Nicodemus* having got the Dead Body of *JESUS*, wrapt it up in clean Linnen, with a Mixture of Myrrh and Aloes. Accordingly, O Lord, grant also unto me; who have received my Saviour both dead, and rais'd again to Glory, that I may lodge him in a pure Conscience, and in the Incorruption of a meek and quiet Spirit, which is of greater Price with thee than all the sweet Odours and fragrant Drugs of the *East*.

THEY that have some great Prince lodging with them have always

always an Eye upon him; they are continually employ'd either in waiting on him, or entertaining of him. Seeing therefore, I have the honour to harbour the King of Kings and Lord of Lords, grant that all my Affections may come and bow the knee before thee, and yield a perfect Obedience and Submission to thee; that there may be nothing in me that may offend so glorious a Guest; That I may remove out of his Sight the Ordure of my Vices, and the Uncleanness of my Lusts; That all my fears may give way to that of displeasing him: That all my Cares may make room for the only Care of pleasing him and doing that which is acceptable in his Sight: And that my Soul may be as a Sanctuary and a sacred Retreat, where I may have Communion with him in Holy Contemplation and Devout Prayers.

O MERCIFUL GOD! who haſt this Day ſet thy Seal to my Redemption and Pardon, grant I may feel the Effects of thy ſanctifying Spirit. As *JESUS* crucify'd has been evidently ſet forth before my Eyes; ſo give me to crucify the Old-Man, and to aboliſh the Body of ſin. And as *JESUS CHRIST* did once die for Sin that he might live to God to all Eternity; ſo give me alſo to die unto Sin, to the end I may live unto God for ever and ever; through the ſame *JESUS CHRIST* my only Saviour: That Sin may no longer reign in my Mortal Body, that I ſhould obey it in the Luſts thereof; nor yield up my Members as Inſtruments of Sin unto Unrighteouſneſs; but that I may devote them to God, as one rais'd from the dead. Grant that I may offer up my Body a living, holy, and acceptable Sacrifice unto thee, which

which is my reasonable Service; so that I may be able to say with thine Apostle, *I am crucified with* Christ; *and now 'tis no more I that live*, but Jesus Christ *lives in me. And the Life I now live in the Flesh, I live in the Faith of the Son of God, who has loved me, and given himself for me.*

O LORD! since thou hast received me at thy Table, and caused me to lean on thy Bosom, as thy Beloved Disciple did; Since thou hast satisfy'd me with the most delicious Dainties and Delights of thy House, and ty'd me to thee with so strong Bonds of Love; Grant that I may from my Heart renounce the Devil and all his Works, and all the Pomps and Vanities of this wicked World; and that from henceforth no more Pride, no more Covetousness, no more filthy Lusts and voluptuous Desires may be found in me.

SEEING thou hast embraced me with thy Love, cloathed me with thy Righteousness, and fed me with the Bread of Angels, grant that I may return no more to the empty Husks of the Swine of this World; but that all my Life may be a continual Warfare against my Lusts and Concupiscence, a persevering Study and Exercise of Piety, and a constant Course, directed towards thee, in the way of good Works, which thou hast ordained for us to walk in.

JONATHAN had his Eyes enlighten'd for having reached to his Mouth a little Honey, with a Rod he had dipp'd in an Honey-comb he met with in the Field: And shall not I, O Lord! be much more enlighten'd, who have reached to my Heart the Honey flowing from the Rock of Ages? I was Darkness before; but now sure I shall be light in the Lord.

THE

THE Prophet *Elias* having drunk a Cruse of Water, and eaten a Cake baked upon the Coals, brought to him by an Angel from Heaven, found himself so fortified thereby, that in the strength of that Meal he journied forty Days and forty Nights, until he came unto the Mount of God in *Horeb*. So grant, Lord! that I, who being touched with thy Spirit, have now drunk of the Living Water, and eaten of that Heavenly Bread, my Saviour, who bearing the heat of the Wrath of God, upon the Altar of the Cross, was made the Food of Eternal Life unto us: I say, that I may, in the strength of this Sacred Bread, walk from Faith to Faith, from Grace to Grace, and from Strength to Strength, till I come to appear before thee in *Sion*, where I shall not need any more to partake of the Sacraments. For the Curtains being drawn, and the Veil rent, I shall,

without any Shadow or Figure, behold thee Face to Face, and follow the Lamb of God, my Holy *JESUS*, whitherſoever he goes, where I ſhall neither hunger nor thirſt any more; for the Lamb, who is in the midſt of the Throne, ſhall feed me, and lead me to the Rivers of Living Waters. And God himſelf ſhall be all in all in me. *Amen.*

A MEDITATION *and* THANKSGIVING *after the* Receiving *of the* HOLY SACRAMENT.

DID I ſpeak with the Tongues of *Men*, and of *Angels*, and had one of the Harps of the Triumphant *Saints* in Heaven, I could not ſufficiently acknowledge the *Grace* and *Favour* GOD has vouchſafed to me this Day.

WE

WE admire *Abraham*'s great Happineſs, in having entertained *Angels*: But my Felicity is beyond Compariſon, who have lodg'd HIM, whom all *Angels* do worſhip and adore, and in whoſe Preſence the *Seraphims* cover their Faces with their Wings. And whereas the *Angels* continu'd but a little while in *Abraham*'s Houſe, the HOLY *JESUS* will dwell in my Heart for ever.

THE Royal Prophet celebrates the Goodneſs of God, for having given the *Beaſts* of the *Field*, the *Birds* of the *Air*, and the *Fiſhes* of the *Sea*, for Food to Man; But I have much more reaſon to extol and magnifie the Infinite Mercy of my God, who feeds me with the *Fleſh* and *Blood* of his Son *JESUS CHRIST*.

THE ſame Prophet with aſtoniſhment beheld the *Moon* and the *Stars*, which ſhine in the Firmament of Heaven, for the ſake of

Man: but I, O LORD! considering those Bowels of Mercy wherewith the *Day-Spring* from on high has visited me; seeing the *Sun* of *Righteousness* spreading his Beams in my Heart, have much more reason to be ravish'd into Admiration, and cry out, *What is Man, that Thou art mindful of him; and the Son of Man, that thou visiteſt him?*

ELIZABETH being visited by the *Blessed Virgin*, brake out into a *Whence is this to me, that the Mother of my Lord should come to me?* But I may say this Day, with far greater astonishment, *Whence is this, that, not the Mother of my Lord, but my Lord himself has vouchsafed to visit his poor Servant? That Heaven has stooped down to the Earth? That the* Creator *has honoured his* Creature *with his Holy Presence?*

AS soon as the Voice of the *Blessed Virgin*'s Salutation sounded in *Elizabeth*'s Ears, the *Babe* leaped in

in her *Womb* for joy. Wherefore, ſince not only the Salutation of my SAVIOUR has ſounded in my Ears, but that he himſelf is come to make his Abode within my Soul; O let my Heart leap for joy! Let my Bowels be kindled, and my Affections inflam'd. This is the Bleſſed Day, which the Lord himſelf has made; let us be glad and rejoyce in it.

MANY have lodg'd Kings and their Courts, who never grew richer by it; but I lodging him, who bears written in his *Garment*, and on his *Thigh*, the Title of *KING OF KINGS*, and *LORD OF LORDS*, ſhall poſſeſs inexhauſtible Treaſures for ever. For he that has not ſpar'd his own Son for me, how ſhould he not give me all other things together with him?

NOW, if God did once bleſs the Houſe of *Obed-Edom*, becauſe he had lodg'd the *Ark* of the Covenant for a while; have not I reaſon

to

to hope, God will bless me with his choicest Blessings, who have receiv'd, and am to lodge Him for ever, of whom the *Ark* of the *Covenant* was but the Type and Shadow?

BLESSED be God, even the Father of our Lord *JESUS CHRIST*, who has blessed us with all manner of Spiritual Blessings in Heavenly Places, and who has made us Partakers of the Heritage of the Saints in Light. I will not be afraid in the time of Dearth; for I lodge with me that great Prophet, who not only multiply'd the *Meal* in the *Barrel*, and the *Oil* in the *Cruse*; but who himself is the Bread of Life, and the Fountain of Living Water, springing up into Everlasting Life. The Lord is my Shepherd, I shall not want: He makes me to lie down in green Pastures; He leads me besides the still Waters, I will not fear the World, nor all its Storms; For

CHRIST

CHRIST has overcome the World. He commands the Winds, and the Waves of the Sea, and they obey him. Though the Sea roar, and be troubled; though the Mountains ſhake with the ſwelling thereof, there is a River, the Streams of which ſhall make glad the City of God, the Holy Place of the Tabernacle of the Moſt High.

NOR will I fear the Sword of the Deſtroying Angel; for not only the *Lintel* and the two *Side-poſts* of my *Houſe*, but the inward parts of my *Soul*, are beſprinkled with the *Blood* of the *Lamb without Spot*.

I SHALL not be afraid of the Rage of the Red Dragon, nor of the ſubtile Accuſations of that Old Serpent: For the Devil finds nothing neither in *JESUS CHRIST*, nor in his Members. Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his *CHRIST*; for that old miſchievous Accuſer, who accuſed

cuſed us before our God, Day and Night, is caſt down. We have overcome him with the Blood of the Lamb, and we ſhall ſuddenly ſee him bruis'd under our Feet.

NOR will I fear the Power of Death or Hell: For he has in his Hand the Keys of Hell and Death. O Death! Where is thy Sting? O Grave! Where is thy Victory? The Sting of Death is Sin; the Power of Sin is the Law. But thanks be to God, who has given us the Victory by our Lord *JESUS CHRIST*.

NEITHER will I be afraid of the laſt Diſſolution of the World; when the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat; when the Earth, and the Works that are therein ſhall be burnt up: For God in his Mercy will preſerve me, and I ſhall not be exterminated with the *accurſed thing*: For I lodge with me, not only the Meſſengers of *Jeſhua*, but the true *Joſhua* himſelf; who

who will send his Angels, that shall take me out of that great and universal Burning, and lead me by the Hand to *Mount Sion*, to the City of the Living God.

IN short, I shall not fear Everlasting Judgment. For, together with the *Hidden Manna*, I have receiv'd the *White Stone*, that is the Badge of my Absolution from Sin. My Judge will be my Advocate: And if God justifies me, who shall condemn me?

O MY GOD! Suffer not, that, after having received so many Favours from Thee, I should repay Thee with Ingratitude. O let me not do as the King of the *Ammonites*, who ill intreated the Ambassadors *David* had sent to comfort him. Let me not offend that faithful Ambassador, who is come to make an Everlasting Covenant with me. Let me not grieve that Comforter, who seals me unto the Day of Redemption; But let me serve

and

and worship him with the most pure and fervent Affections of my Soul; and let me meditate upon his Graces Day and Night. And as of old there was nothing more precious than the Tables of the Law, preserved in the Ark; so be thou pleased, since thou hast chosen me for thy Sanctuary, and the Tabernacle of thy Glory, to reform me after thine own Image, in such a manner, as that nothing in the World be more desirable to me, than to obey thy Divine Commandments.

I KNOW I am of my self incapable of doing Thee any Service; For I am of my own Nature a Child of Wrath, as well as others. All the Imaginations of my Heart are only Evil, and that continually.

YEA, I am dead in my Sins and Transgressions: But if the Blood of Bulls and of Goats, and the Ashes of an Heifer, sprinkling the Unclean, sanctify'd to the purifying of the

the Flesh; How much more shall the Blood of *CHRIST*, who through the Eternal Spirit offer'd himself without Spot to God, purge my Conscience from dead Works, to serve the Living God?

AND as *Aaron*'s Rod blossom'd and brought forth Almonds, after it was laid up in the Tabernacle; Even so, Lord! grant, that since I am by thy Holy Spirit sanctified this Day to be a Tabernacle for Thee in the Spirit, I may also blossom and bring forth Fruits of good Works.

IN a word, as a Dead Corps was of old rais'd to Life, by touching the Bones of the Prophet *Elisha*; So, Lord! do thou raise me up to Newness of Life; seeing that I do this Day take hold of, and embrace my Crucified Saviour. For though my Soul is involved in a more tremendous Death, and lies in a deeper Grave, than that poor Dead Body was once in; Yet, Lord! the Touch of thy Spirit has far more virtue

and worship him with the most pure and fervent Affections of my Soul; and let me meditate upon his Graces Day and Night. And as of old there was nothing more precious than the Tables of the Law, preserved in the Ark; so be thou pleased, since thou hast chosen me for thy Sanctuary, and the Tabernacle of thy Glory, to reform me after thine own Image, in such a manner, as that nothing in the World be more desirable to me, than to obey thy Divine Commandments.

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YEA, I am dead in my Sins and Transgressions: But if the Blood of Bulls and of Goats, and the Ashes of an Heifer, sprinkling the Unclean, sanctify'd to the purifying of the

the Fleſh; How much more ſhall the Blood of *CHRIST*, who through the Eternal Spirit offer'd himſelf without Spot to God, purge my Conſcience from dead Works, to ſerve the Living God?

AND as *Aaron*'s Rod bloſſom'd and brought forth Almonds, after it was laid up in the Tabernacle; Even ſo, Lord! grant, that ſince I am by thy Holy Spirit ſanctified this Day to be a Tabernacle for Thee in the Spirit, I may alſo bloſſom and bring forth Fruits of good Works.

IN a word, as a Dead Corps was of old rais'd to Life, by touching the Bones of the Prophet *Eliſha*; So, Lord! do thou raiſe me up to Newneſs of Life; ſeeing that I do this Day take hold of, and embrace my Crucified Saviour. For though my Soul is involved in a more tremendous Death, and lies in a deeper Grave, than that poor Dead Body was once in; Yet, Lord! the Touch of thy Spirit has far more virtue

virtue and power, than that of the Prophet's Bones.

AT *CHRIST*'s Coming into the World, the Evil Spirits fled away, and those that were possessed were cur'd. Let the Entrance of this Saviour into my Soul drive all unclean Spirits thence; that I may be deliver'd from those Infernal Lusts, which cast me sometimes into the *Fire* of thy Indignation and Wrath, and at other times into the filthy *Water* of my sinful Pleasures.

O MY GOD! grant that I may always have *JESUS CHRIST* Crucify'd before my Eyes: Ingrave him on my Heart in such a manner, as that he may be the *Pattern* of my *Life*, and the *Comfort* of my *Death*. Let me never glory, save in the Cross of my Saviour, by whom the World is crucified unto me, and I unto the World.

SEEING thou hast placed the Fountain of Light and Life, the Treasure of Wisdom and Understanding,

ſtanding, the Source of true Celeſtial Joys, in me; grant that I may at all times reſort thither; That I may not thirſt after any other Pleaſures; That I may not covet other Riches; That I may delight in that Light continually; and follow it, till it bring me at laſt into the Heavenly *Canaan*, the Land of Promiſe. Grant that all my Thoughts, Words and Deeds may be to the Glory of thy Name, the Edification of my Neighbours, and the Salvation of my own Soul.

AND foraſmuch as the Paſſion of my dear Lord and Saviour, the Remembrance whereof I have celebrated this Day, has been repreſented to me as a Pattern, that I might follow his ſacred Steps; Vouchſafe, O Lord! to increaſe my Faith, ſtrengthen my Courage, and fortifie me to ſuch a degree, that I may, with *Simon* of *Cyrene*, go after *JESUS CHRIST*, bearing his Croſs.

AND

AND even as my Saviour did, when he had celebrated the Holy Supper with his Disciples, go into the Garden, where he was sorrowful, even unto Death, and sweated Drops of Blood; So grant me, Lord! that at the end of this Feast, after I have sung an Hymn with this Blessed Assembly, I may feel my self fully dispos'd to suffer for his Name.

THAT I may be ready to shed my Blood for his Glory, who has not spared his to wash my Sins away; That I may be ready to expose my Life for his Service, who has given his Soul for the Price of my Redemption: That I may not be asham'd of Bonds, nor Imprisonment, nor even of the Gallows, prepar'd for them that stand up for his Cause; seeing that *JESUS CHRIST*, my Saviour, was not asham'd to be bound, scourged and nail'd to the shameful and tormenting Cross, between two Thieves.

AS

AS a Soldier finds himself more courageous, and better dispos'd to fight, after he has taken his Repast; So grant, Lord! that I having made so good a Meal, and drunk of this New Wine of thy Kingdom, may feel a new Strength and Vigour in me, to fight the good Fight of Faith; waiting for the Crown of Eternal Life. That I may, like a good Soldier of *CHRIST*, endure all Labour and Hardships, and be faithful to Him, even unto the end; being assured that I shall receive the Crown of Life. For this is a true Saying, that if we suffer with him, we shall also reign with him; and if we bear in our Bodies the Marks of the Lord *JESUS*, the Life of the Lord *JESUS* shall also be manifested in our mortal Flesh.

O LORD! I know that of my self I cannot resist the least Temptation; but I can do all things through *JESUS CHRIST*, who

ſtrengthens me. My poor Soul is ſeized with fear, and diſquieted with falſe terrours: But as *CHRIST*, drawing near the Boat toſſed by the Tempeſt, ſaid to his Diſciples, *It is I, be not afraid*; and no ſooner he was enter'd into the Boat, but the Storm ceaſed: So my Saviour being this Day enter'd into me, ſhall calm and appeaſe the troubles of my Conſcience; and give me Grace, in the midſt of the greateſt Dangers, to poſſeſs my Soul with Patience. I will ſafely paſs over the Brook of this World; ſeeing I have in my Veſſel the Emperor of the Univerſe, and the Soveraign Lord of all Creatures. We are like Sheep appointed for the Slaughter. But in all things we are more than Conquerors, through *JESUS CHRIST*, who loved us.

LORD *JESUS!* Vouchſafe, I beſeech thee, to dwell with us, and let thy Grace never forſake us: For the Sun begins to go down, and

and the Light to fail. There is no Knowledge, nor no Fear of God any more in the Land. There is no more Faith, no more Charity on the Earth. The Vices reigning in thy *Israel* also threaten us with a dark and gloomy time. The Night draws on, and Darkness begins to cover the face of the Earth. Yea, many Nights are like to follow quickly. A Night of Temptation and Allurement to Evil: A Night of Fears, and troublesom Cares: A Night of Anguish, Tribulation and dreadful Death: A Night which will cast both the *Wise* and *Foolish* Virgins into Slumber: A Night that will wrap up both the *Innocent* and *Guilty* together. But, Lord *JESUS*, if thou dwellest in us, none of these Nights shall overcome or affright us. Though we be pressed every way, yet we shall not utterly be oppressed. Though we be in perplexity, yet we shall not be wholly de-

ſtitute. Though we be caſt down, we ſhall not be quite loſt. In the midſt of the thickeſt Darkneſs, Thou ſhalt be my Light: In the moſt obſcure Dungeons, the Sun of thy Grace ſhall ſhine round about me: In times of Wars, and amidſt the Rumours of War, Thou ſhalt be my Reſt, my Peace, and my Comfort. In my Flight Thou ſhalt be my Refuge; In my Poverty, my Treaſure; In my Nakedneſs, my Garment: In the Time of Death, Thou ſhalt be my Portion, and the Cup of my Salvation for ever.

IN my Shame, Thou ſhalt be my Honour, my Crown and Ornament: In my greateſt Solitude, Thou ſhalt be my Company: In my Fear, Thou ſhalt be my Confidence, and the Rock of my Heart. In the Valley of the Shadow of Death, Thy Rod and Thy Staff ſhall comfort me.

LORD! I have put my Truſt in Thee, I ſhall not be confounded.

Thy

Thy Favour and Loving Kindneſs ſhall follow me all the Days of my Life; And after I have finiſh'd my Courſe, fought the good Fight, and kept the Faith, I ſhall be crown'd with the Crown of Righteouſneſs: For He whom I have receiv'd this Day, will receive me at the Hour of my Death. He to whom I have given a Place in my Heart, will give me a Place in his Kingdom, where there ſhall be no Night of Darkneſs; for GOD himſelf is the *Light*, and the LAMB the *Lamp* thereof, that never goes out: There ſhall be no Weeping, nor Cry, nor Labour; for Grief and Sorrow ſhall fly away, and Joy and Gladneſs ſhall reſt on our Heads for ever. And God ſhall wipe away all Tears from our Eyes. There ſhall be no more Want; for the Tree of Life ſhall bring forth Fruits to us every Month of the Year; And we ſhall drink continually of the Brook of

Living Waters, which flow from the Throne of God, and of the Lamb. O Lord! in thy Presence is the Fulness of Joy; and at thy Right Hand there are Pleasures for evermore. *Amen.*

Another Prayer and Thanksgiving after the Receiving of the Holy Sacrament.

O LORD my God! How much is my Soul ravished in the Contemplation of the Benefits which thou hast now imparted to me thy poor Servant! O my gracious Father! I am less than the least of all thy Mercies, and of all the Truth which thou shewest unto me. THOU dost assure and certifie to me, that thy Son, thy only Son died for me. THOU hast given me the Pledges and Seals of thy unalterable Covenant. But

why ſay I the Seals? O Lord! Thou knoweſt what a Fervour I now feel within me; A certain Token that *JESUS CHRIST* is come to lodge in my Heart, through the precious Faith which thou haſt given me. Yea, Lord! I know that he dwells in me: I feel him imprinting on my Soul the Efficacy of his Death and Paſſion. He dyed once on the Croſs for my Sins; But he lives for ever in my Heart, for my Salvation. I know it, I believe it with as much certainty, as I do that I have really been Partaker of the outward Signs of thy Grace. O how ſecure and free is my Soul from the fear of her Enemies! O what unutterable Satisfaction and Content doth ſhe enjoy in thy Mercy! That *JESUS CHRIST* hath died for me; That *JESUS CHRIST* does live in me. Lord! So it is; For ſuch has been thy good Pleaſure; For ſo I feel it; and my Faith is greatly ſtrengthen'd. Of a truth,

O Lord!

O Lord! thou ſhalt be my God for ever; For thou art with me. Thou giveſt me the Bread of Life; thou cloatheſt me with the Righteouſneſs and Innocence of thy Son. O God! perfect thine own Work in me. Thou haſt deliver'd me from the dangers of Eternal Death. Thou haſt aſſured me of thy Bleſſed Reſt. Lord! grant this one thing more at my Requeſt, That I may never repay thee with Ingratitude: That I may dye unto Sin; That I may live unto Righteouſneſs; That I may deny my ſelf; That I may edifie my Neighbours; That I may conſecrate my whole Life to thy Glory; That in all Sobriety, Righteouſneſs and Holineſs of Life, I may lay nothing more to heart, deſire nothing more, ſet nothing more before my Eyes, than the leaving of this World: And whilſt thou keepeſt me here, grant I may, with all thy Elect, look for that bleſſed Hope, and glorious Appearance

pearance of the Great God, even our Lord and Saviour *JESUS CHRIST:* To whom, with Thee, *O Father!* and the Holy Ghoſt, be all Honour and Glory, now and for evermore. *Amen.*

The CONCLUSION.

THUS *the Devout* Chriſtian *having heard the* Word *of* God, *and received the* Pledges *of the* Divine Love, *in participating of the* Bleſſed Sacrament; *his great Care muſt now be to lay up this Good* Seed *of* Immortality *in his Heart, that it may bring forth in him the* Fruits *of a* Sober, Righteous *and* Godly Life; *making him more and more grow in* Grace, *and abound with all* Good Works. *He ought likewiſe to be carefull to employ the Remainder of the* Day (either

(*either at* Home, *or at* Church) *in* Prayer, *and other Holy and Pious* Exercises; *applying himself with his whole* Heart, *and Religious* Attentiveness, *to the* Reading, *and* Meditating *upon the* Holy Scripture; *especially such* Places *of it, as may be more proper to impress on his Mind the Great* Goodness *and* Mercies *of* God *towards him. A few of which* Places (*collected out of the* Gospels, *and the Book of* Psalms) *I have here set down, that the READER may more easily and readily turn to them. And to the end also, that there might be nothing wanting herein for his Furtherance in* Devotion, *I have, by the subjoyned distinct* Table, *shewn him what of them may be proper to be perus'd, in order to his* Preparation *for the* Lord's Supper, *and what for his Giving of* Thanks *after* Receiving: *Which* Portions *of* Scripture, *as his Time and Leisure shall permit, he may do well to add to, and intermix with the foregoing* Meditations *and* Prayers, *according*

according to his Discretion, for his greater Edifying. And whereas divers of the Psalms, *here noted, are full of Spiritual* Instruction *and* Comfort, *I would advise my* Readers, *especially those of the Younger Sort, to learn them (or, at least, some of them) by heart; that so they may always carry* That *in their Minds, which, whether in* Prosperity *or* Adversity, *in* Health *or* Sickness, *in* Life *or* Death, *will afford them no small* Consolation.

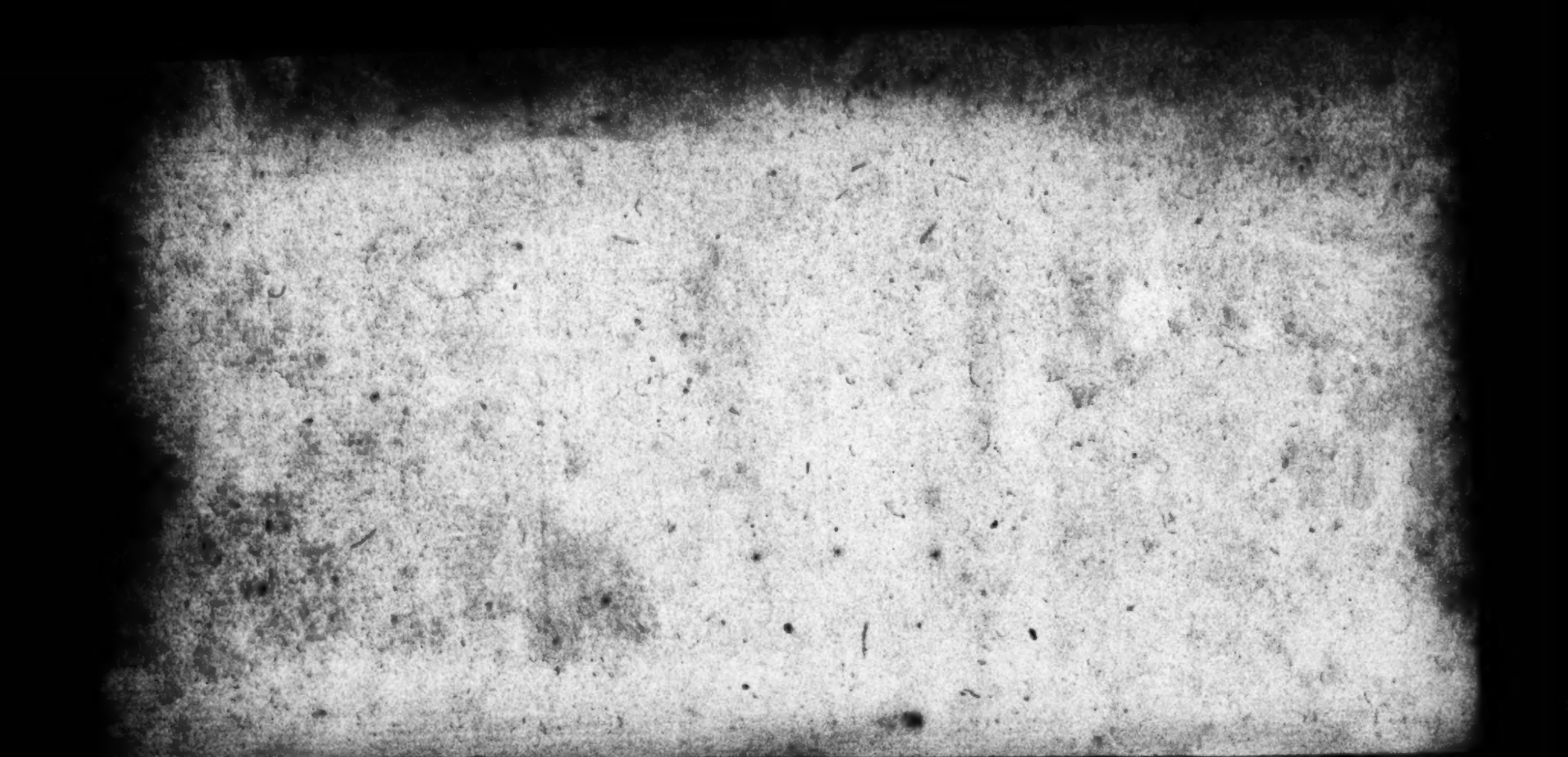
A TABLE

A TABLE of References to Places of Scripture, fit to be Read, and Meditated on,

Before the Sacrament.

CHRIST's	*Entrance* into *Jerusalem* on *Palm-Sunday*.	21	Matt.
	Agony, and being taken.		
	Appearance before *Annas* and *Caiphas*.	26	
	Being Brought before *Pilate* and *Herod*.	13	
	Being *Scourg'd* and *crown'd* with *Thorns*, and undergoing other *Punishments* and *Indignities*.		Luke.
	Condemnation, and Bearing of his *Cross*.		
	Garments parted among the *Soldiers*.	19	
	Wound in his *Side* with a *Spear* after his *Death*.		
	Burial.		
To pray for the *Pardon* of our Sins, for *Graces*, and other *Blessings*.		6. 02. 25. 32. 38. 43. 51. 90. 130.	Psalms.
To beg for *Help* and *Deliverance* from *Enemies* and *Troubles*.		3. 5. 9. 10. 28. 39. 40. 52. 53. 54. 58. 59. 63. 88. 102. 109. 120. 142. 143. 144.	

After the Sacrament.

CHRIST's	*Resurrection*.	*Joh.* 20.
	Discourse with his *Disciples* on their Way to *Emmaus*.	Luke. 24.
	Ascension.	
	Sending of the *Holy Ghost* on the *Apostles* upon the Day of *Pentecost*.	
To rejoyce in God's *Comforts* & *Mercies*, and give him *Thanks* and *Praise*.		8. 16. 19. 23. 30. 31. 34. 37. 42. 62. 71. 73. 84. 85. 86. 92. 96. 103. 111. 113. 118. 119. 121. 138. 139. 145. 146. 148. 150. Psalms.

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